

QUESTIONS AND PHASES
OF
MODERN MISSIONS

BY

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PREFACE

THE successive chapters of this book are topical and claim no logical order. They present each a different aspect of Christian missions. The facts and principles stated are the result of many years of observation in the practical work of correspondence and administration. The difficulties and encouragements of the foreign missionary work are fairly considered, though with a growing conviction that the various elements of progress which unite in the one great world movement far exceed all obstacles.

Some of the chapters deal with questions of missionary policy. The age of romance in missions is past, and the plain practical service must be studied, and so far as possible the best methods must be devised. It would be strange if the new century now about to open should not reveal the necessity for some important changes in administration and in the forms of work upon the field. It is to be hoped that as compared with the past "seed sowing," the work of harvest may have a larger place than heretofore, and that chief attention may be given to enlarged plans and enlarged

PREFACE

results. Though the time may be long before the often expressed desire for a "science of missions" shall be fully realized, yet general principles of policy may well be deduced from the combined experience of a century, and in the development of these a wise system of missionary economics may be attained.

Other chapters relate to the reflex influence of missions upon the development of the faith and the life, of the church at home. The relations of prayer to missions, the place of higher education, and the influence of medical missions are severally discussed. Something of an apologetic tone occasionally appears as against the stock criticisms of the times.

The design of the author in this grouping of distinct topics, has been to show the place and setting of the great missionary enterprise, as seen from different angles of observation, and in the particular environment of this closing decade of the century. One generation later the whole situation will doubtless be greatly changed. The tide of civilization will be far advanced, the relations of countries and races will be greatly modified, the conflict of different systems of religion and philosophies will have become more general and more decisive, the means of communication and the area and influence of secular science will have been immensely increased. Meanwhile the missionary work will be far better understood by the Church and by Chris-

PREFACE

tian nations. Its moral and intellectual achievements, its relief of sickness and misfortune, its elevation of the degraded and oppressed, its far reaching influence for good upon all society will be held at their true value. And it is to be hoped that more adequate provision will be made for a crusade which is charged with so great a task.

Part second relates to past and current providential movements in the world, and their value as co-operating agencies in the progress of redemption. The influence of discovery, science, commerce, diplomacy, is recognized as having acted an important part in God's broader work. While the success of missions in the highest sense must depend on the work of the Holy Ghost in renewing the hearts of men, and while the specific errand of the missionary is that of preaching the Gospel, yet the fact must be recognized that in the divine plan many collateral agencies are embraced. The missionary's work is not diplomacy, but God's method includes diplomacy, and even the overruling of national strifes on the battle field. Missionary work has little to do with commerce, but in God's plan commerce often becomes the handmaid of the Gospel. The development of agriculture and the opening of gold fields, new channels of communication, and even the establishment of protectorates over savage and partially civilized nations—all these enter into the one great movement by which the kingdom of God is advanced.

PREFACE

It has been one of the mistakes of the Church that she has not sufficiently counted upon the action and cooperation of a present and abiding Providence. Supernatural forces are freely recognized in the past, but current history is assigned to natural causes. The written Gospel of the First Century is indeed the wisdom of God and the power of God unto salvation, but that is not all of the divine resources. We have the deposit of truth and inspiration given nineteen centuries ago, but we have also a living Savior, and an overruling Spirit whose superintendence directs human progress along all lines.

Those whose only Gospel is that of social evolution have at least the advantage of recognizing a present active force however impersonal. They would hesitate to affirm that the developing process is the result of anybody's plan or purpose; they reject all teliological arguments for the being of a personal God, and yet they do recognize a goal ahead, a manifest destiny of the race; they regard the world order as one. Those who profess belief in a supernatural and controlling providence ought with at least equal claims to regard the world order as one, and the world plan as one, however numerous and varied the agencies which God employs. The Kings of Tarshish and of the isles shall bring presents. Even the wrath of man shall praise God.

The present volume deals with some phases of the great mission problem which are less frequently

PREFACE

treated in the current missionary literature, but which, nevertheless, are important in any full and adequate view of the subject. It is hoped that while the book may be read by many students of missions of all classes, it may be found especially helpful to missionaries on the field, and to pastors in the home churches. On the pastors rests the chief task of interesting the great body of believers in the proclamation of the Gospel. That which shall furnish the greatest amount of material, suggestion and inspiration, for the missionary sermon is what is most needed at the present time.

The book is undenominational, though it is emphatically Protestant. It builds upon foundations which are emphatically Biblical and evangelical, and makes no compromises of essential truth, yet it magnifies charity and cooperation in the common world-wide work.

It has not been thought necessary to encumber the text with references and foot notes and citations of authorities, but important quotations are inserted with proper credits in the body of the text. There is some unavoidable repetition as between different chapters, for the reason that the same facts or principles often seem necessary to the illustration of different subjects. The author is well aware that work done amid the distractions of a public office can scarcely be quite free from defects.

F. F. ELLINWOOD.

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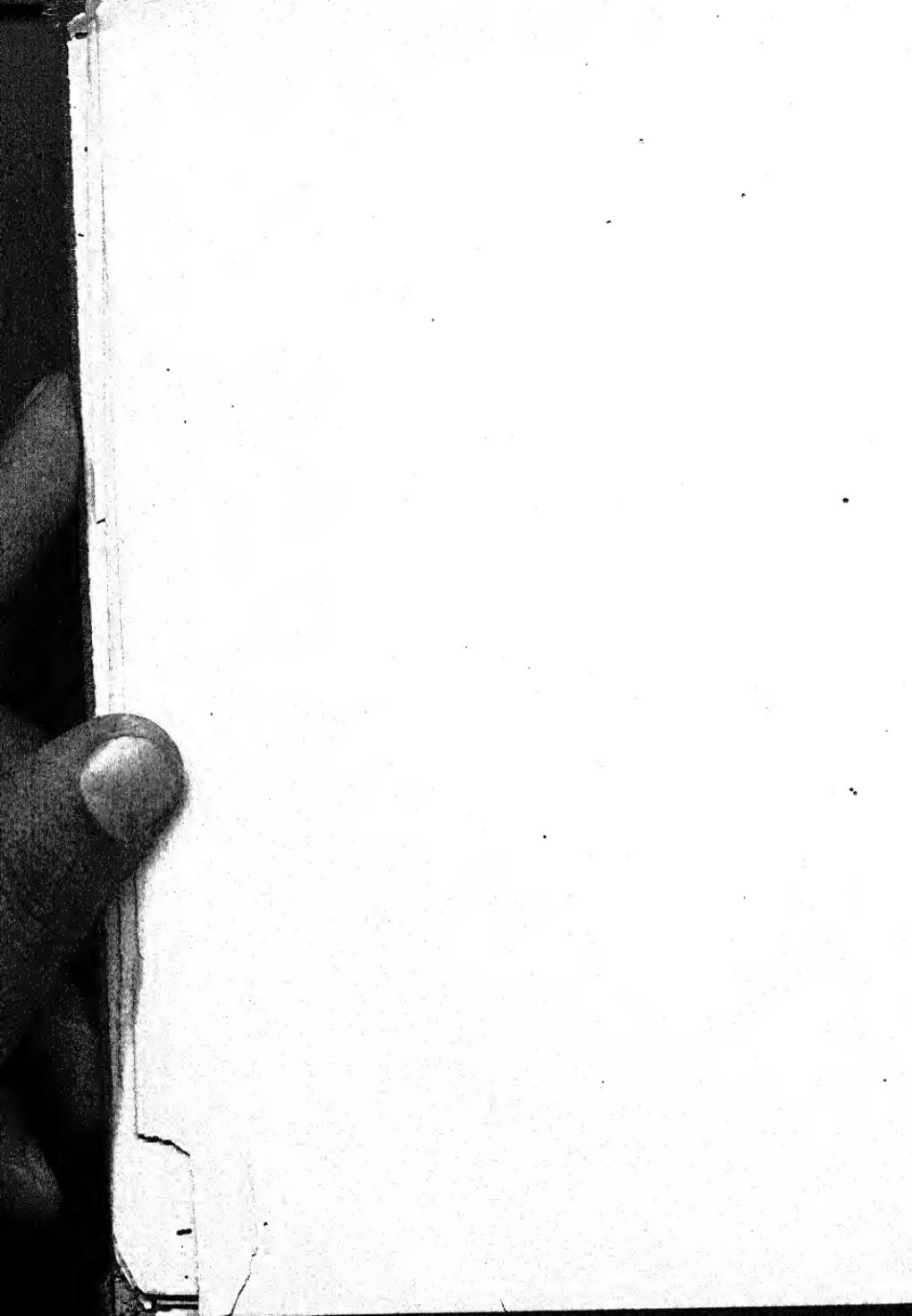


Table of Contents

PRESENT HINDRANCES TO MISSIONS AND THEIR REMEDIES.

Increased interest and increased opposition. General discussion of the subject. Hospitality of governments. Careful avoidance of needless antagonism. Implied conflict of Christianity with ancestral worship. The difficulty not a new one. Need of a kind and sympathetic treatment. Vague ideas of human "Brotherhood." The higher scriptural view. The Parliament of Religions. A just understanding of non-Christian religions. Misconception of the character and the volume of missionary work. Effect of the prevailing doctrines of evolution in the study of races. Influence of diplomacy. Conflict with commerce. Race antipathy. I

REFLEX INFLUENCE OF FOREIGN MISSIONS ON THE CHRISTIAN CHURCH.

The New Testament a missionary volume. The best history of the Church is that of its missionary work. Missions as illustrating the influence of high and devoted personality. Its illustration of a Divine providence in the world. Its relation to the indispensable need of a supernatural power. The best illustration of an altruistic and Christ-like spirit in the world. Its lessons in comparative national ethics. Best manifestation of Christian union. Relations to anthropological science. 35

THE FOREIGN MISSION BOARD A UNIVERSITY OF BENEFICENCE.

It organizes and supports the services of men and women in preaching and teaching the Gospel truths.

CONTENTS

It is a vast Church Erection Society. It is a great bureau of education. It is an extensive board of aid in securing the erection and endowment of schools and colleges. It is a great publishing establishment. It is a vast medical and eleemosynary society. 56

THE PLACE OF HIGHER EDUCATION IN MISSIONARY WORK.

Its relations to governments. Results of past experiences. Its influence in enkindling secular ambitions. The effect of education in foreign lands. The relations of educational to evangelistic work. Personal tendency to magnify the latter. The need of training leaders to grapple with the manifold errors of the mass. The relations of missionary training to science and speculation. Its relation to social and national ethics. Illustrations in Japan. The proportions of educational and evangelistic work. The relation of endowed and independent institutions to those under care of missionary boards. 76

MEDICAL MISSIONS.

Their scriptural warrant. Reasons for the miraculous healing of apostolic times. The influence of medical missions in opening the way for the preaching of the Gospel, as illustrated by many examples. The methods which warrant and commend medical missions. Peculiar appeals of the sick and suffering in all lands. The generous examples shown in Christian communities in the support of hospitals and asylums. The noble work of the Red Cross Society as an illustration of the Christian spirit. The good accomplished in medical missions in educating native students and thus revolutionizing the medical practice of the world. The influence of medical missions in delivering mankind from the bondage of heathen superstition, especially from their slavish fear of evil spirits and the false practices of jugglers. Dissipation of these errors by the spread of rational medical science. The influence of medical missions in rectifying the social wrongs of woman, and saving the lives of her children. The special benefit derived from the freer

CONTENTS

v

access of medical women and the alleviation of the miseries
of their own sex. 104

THE FAITH ELEMENT IN MISSIONS.

The mission work dependent upon Divine power, and therefore always a subject of prayer. The practice of missionary boards in making their appropriations in advance, and based upon their faith in God and His people. Diversity of opinion in regard to what are considered pre-eminently faith missions. The relation of faith missions to faith healing. The work of the late Rev. George Müller at home and abroad. Methods of raising money, the light of apostolic experience in this regard. Example of Paul and other apostles. Medieval mission work. Faith limited to a particular phase or department of work. Risks to the health of families. Need of kindly discussion and Christian charity in weighing differences of opinion and of practice. 131

FAITH IN ONE'S STAR AND FAITH IN GOD.

Prayer as an element of missionary heroism. Paul's example of habitual prayerfulness. Experience of missionary heroes in different ages and in different lands. Livingstone's heroic life closed with prayer. Reference to Nansen's polar expedition as described in "Farthest North." Dr. Felix Adler's commendation of his heroism and symmetry of character though an agnostic. The influence of Nansen's Christian training as a partial explanation. The higher Christian heroism of Rev. Jacob Chamberlain, D. D., of the Arcott Reformed Mission, as shown in the tiger jungle. 153

A BUDDHIST DOCTRINE OF SALVATION BY FAITH.

Original Atheistic teachings of Gautama. Changes introduced after his death. Felt need of a Divine helper and hearer of prayer. Bodisats or Buddhas to come. Buddhist Trinities. Northward migrations of the system. Changes in Nepoul, Thibet, China and Japan. Semi-Theistic tendencies. Development of a faith element. Distrust of self-merit. The mystical celestial Buddha Amitabha.

CONTENTS

His great merit sufficient to cover the sins and save the souls of all men. Final emergence of a doctrine of a vicarious salvation through his righteousness. Remarkable approach to Christian doctrines. 166

ANCIENT HINDU DOCTRINE OF SACRIFICE AND THE GOSPEL OF CHRIST.

Sacrificial elements in all religions. Their special prominence in ancient Brahmanism. Reasons why the modern Brahmans of the Brahmo Samaj discard sacrifice and disown its history. The real teachings of the Vedas on the subject. The testimony adduced by Dr. Martyn Clark from the Vedas. The opinion of the learned Dr. Mitra Lal and his explanation of the changes in the position of modern Hinduism. Former human sacrifices of peculiar value. Ancient foreshadowings of a voluntary Divine sacrifice for the good of men. Dr. Clark's use of the fact in preaching Christ. 183

PART II

The chapters embraced in part second relate to various historic events which illustrate the intervention of the divine Providence in opening various lands to the progress of civil and religious liberty and the advancement of Christ's kingdom. 196

NAPOLEONISM IN AMERICA.

An early blow to the Spanish power which has recently passed away from the Western Hemisphere. The action of Napoleon I in proposing the transfer of Louisiana to the United States and its results. The dethronement of Ferdinand VII of Spain and crowning of his brother as king. The consequent revolt in Mexico and all the Spanish states of Central and South America and the establishment of republican governments. The subsequent exchange of Texas for Florida and the Spanish claims in Oregon. The revolution in Mexico and the independence of Texas. The annexation of Texas and the acquisition of New Mexico, Arizona, Nevada and California as a result of the war of Mexico.

The attempt of Napoleon III to establish a monarchy in Mexico and the overruling of his plans for the establishment of religious liberty, where Napoleon had been the unconscious instrument in gaining civil liberty. 197

THE REGENERATION OF MEXICO.

The first revolt in Spanish-America in the revolution in Mexico of 1810. Consideration of the general character of Mexico and its people. Reference to its ancient civilization and religious faith. Continued influence of the aspect. The three centuries following the Spanish conquest. The intol-

erance of the Mexican hierarchy. Struggles for liberty. War of the dictator, Santa Anna, with Mexico and Yucatan. War with the United States resulting in the cession of California. Large cessions of territory made by the treaty of Guadaloupe Hidalgo. Struggles of the Mexican republic with the Roman Catholic hierarchy. The ambitious schemes of Napoleon III. The protest of the United States government. The fall of Maximilian and tragic fate of Carlotta. The re-establishment of the Archbishop Juarez. Confiscation of the Catholic Church properties. The introduction and influence of the Bible. 213

THE DAWN OF HAWAII.

The early condition of the Hawaiian Islands. Introduction of the Gospel and the establishment of the "so-called" Sandwich Islands Mission. Its connection with the establishment and early work of the American Board of Commissioners for Foreign Missions. The school at Cornwall, Conn., for the education of Sandwich Islanders and other heathen youth. Many interesting incidents connected with it. The life and death of Henry Obookiah. The widespread interest in the experiment. The difficulties which it encountered. The final abandonment of the plan of educating heathen youth in this country. The inspiring influence which the institution had nevertheless exerted in the creation of the missionary spirit. 240

THE ACQUISITION OF THE SPANISH COLONIES FROM A MISSIONARY STANDPOINT.

The providential character of the issue between the United States and Spain. The reluctance of the United States government to enter upon the conflict. The leading motives which prevailed. The rapid, remarkable and successful naval victories, and their immediate influence and consequence with respect to the future history of nations and of the world. The apparent evidences of providential interference broader than mere human plans. The relations of these conquests to the work of the world's evangelization. The paramount duty of American Christians imposed by the new possessions. 254

CONTENTS

ix

AN ANGLO-SAXON ALLIANCE IN FOREIGN MISSIONS.

The friendly tone of the British press with respect to the war of the United States with Spain. The deep and often manifested sympathy shown by Christians in Great Britain and her colonies toward American missions. The advantage of English occupation and government in opening fields and granting protection to American missionaries. Great future work of Anglo-Saxon missions. 270

MODERN MISSIONS

PRESENT HINDRANCES TO MISSIONS AND THEIR REMEDIES

THE cause of foreign missions is manifestly growing in favor with its friends, and possibly in disfavor with its enemies and critics. The number of its friends is steadily increasing from year to year. They are greatly reinforced from the ranks of the young. ✓The prayers of Christian mothers who have been enlisted in the work of foreign missions for the last twenty-five years have been answered, not only on the mission fields, but in the enlarged knowledge and quickened interest of their own sons and daughters here at home. The student volunteer movement, inter-seminary missionary conventions, and Christian Endeavor societies are the results. And very naturally under such circumstances an increased interest is taken by many pastors and churches; and the preaching of an earnest missionary sermon, or the holding of a missionary congress in synod or conference, is a much more frequent occurrence than formerly. ✓ Theological instruction

QUESTIONS AND PHASES

in our seminaries has never before placed so much emphasis on the work of foreign missions.

But on the other hand there is also an increase in the forces opposed to missions. The enemies of the cause are multiplied; they are more outspoken; they are more inventive of objections; they are more bitter; and this, perhaps, for the reason that the work has assumed greater proportions, and by its success has challenged increased attention among intelligent men and women of all classes. The secular magazines and newspapers have found it worth while to discuss the subject—its progress—its economics—its diplomatic bearings—the burden and bother of it to western governments. This conflict of opinion is an old one, but it has some new elements. Now, as never before, the battle of truth with error is on. And it is, on the whole, auspicious that this worldwide crusade of the Christian church has at least won the attention of the general public; and that it is, and will continue to be, thoroughly and unsparingly discussed.

Every great enterprise depending at all upon human sagacity requires an occasional re-examination. To admit this is no confession of failure; it may be only a means to a fuller appreciation of past success. The work of Christian missions “after a century,” to limit ourselves to the modern movement, calls for such a review. It opens the way for a broader intelligence, possibly for improved methods. The anti-mission tirade has become a popular fad, be-

OF MODERN MISSIONS

cause, pertaining to interests at a safe distance, it can be exploited by men of little brains and still less accurate information. The only remedy must be found in the diffusion of full, accurate, and general knowledge. Some of the stock criticisms are amusing and often fatal solvents of each other. According to one, the fellow-mortal to whom we offer "our religion" as a substitute for his own, will feel insulted and injured because he is already a brother in full sympathy with our every truly religious aspiration; but another insists that we shall find him destitute of any dimmest conception of God, or any religious emotion, and that he will probably end our interview by adding us to his larder for a cannibal feast. Men and women who know nothing of our own Anglo-Saxon history will declare oracularly that it is impossible that a great nation shall change its religion; and those who never knew the reflex blessing of giving for any unselfish object, are sure that the work of missions tends to impoverish the Church and the country. Many of these current cavils may pass without notice. They have been answered many times, though as new generations of ignorance are constantly springing up they will be repeated indefinitely by those who hate the cause of missions or desire a pretext for neglecting it.

I propose in this discussion to inquire what are some of the more formidable obstacles which confront this great enterprise in this closing decade of the century, and how they are to be met. Some of

QUESTIONS AND PHASES

these are not new, others are, or at least they have come into new prominence.

(1) One difficulty which threatens the future work of missions appears in the alarm manifested by Oriental governments at the success of the Christian propaganda. Roman emperors like Marcus Aurelius sincerely believed that the extension of Christianity in their time meant the overthrow, not merely of moribund superstitions, but of the whole political and social fabric of Roman society. And if we place ourselves in the position of the Turk or other Moslem rulers, it will not be difficult to understand how the multiplication of Protestant schools and churches, the revolution of koranic ideas of woman's position, and the general diffusion of a higher code of ethics might seem fatal to Mohammedan civilization; and it would not be strange if just in proportion to the success of Christian missions the opposition of Moslem rulers should become more pronounced. To a greater or less extent the anti-foreign spirit in Japan may find a similar explanation. Japanese Buddhists have not been so active and aggressive for centuries as they are at the present time. In Japan, however, the great truth is recognized that freedom of thought is the condition of progress, and that all systems of faith or philosophy must wage their conflicts in an open field.

Now these peculiar elements in the missionary problem require peculiar treatment. There should be candor in admitting whatever is good in national

OF MODERN MISSIONS

faiths or customs, and an avoidance of indiscriminate denunciation, and of whatever tends to the disloyalty or the denationalization of non-Christian peoples. The best of causes may sometimes learn wisdom and discretion from the antagonisms which it encounters. There is nothing so good in this world, that it may not be misapprehended and abused. Even Paul's resolve, to know nothing save Christ and Him crucified, may be perverted by the missionary into an excuse for his ignorance of some things which he ought to know. No enterprise requires greater tact, a more generous courtesy, a finer sense of what is due to the moral sensibilities of those whom we would win from error, or a more just recognition of one's proper relations to the governments under which he lives. No one on a modern mission field should attempt the role of a Jehu or a Luther or a John Knox: the environment is different: the example of Paul who taught allegiance to the existing "powers" is far safer. Serious evils have sometimes resulted from a misjudged and mistaken zeal just here. Those Roman Catholic missionaries in Shantung who are said, on good authority, to offer to all converts protection backed by the fear of French gunboats, against the local magistrates, are guilty not only of moral dereliction but of a suicidal folly. A recent Chinese Minister at Washington, Pung Quang Yu, in a paper presented at the Parliament of Religions in Chicago, very justly complained of the many instances in which

QUESTIONS AND PHASES

missions, backed by their governments, had pressed the rights of their native converts against the jurisdiction of the local authorities of their own land; and he condemned this mistaken and unjust policy as a fatal barrier to missionary success. The true aim of the missionary is to labor loyally and judiciously, not for the overthrow of governments, but for that enlightenment which shall render the people better subjects and the governments themselves more just and humane. This would have converted Marcus Aurelius as well as his subjects, and he certainly would have made a far better Christian than Constantine, or Vladimir, or Olaf Tryggvisen.

(2) Another difficulty in the way of missionary success among Oriental nations lies in the conflict which by implication Christianity presents with the prevalent worship of ancestors. In China this filial reverence amounts to a religion; and among the educated classes it is about the only religion. In India the ceremonial *sraaddha* performed for the peace of a departed father is one of the most sacred of all religious duties. Now, however vague the conceptions of the Chinese Confucianist, or the Hindu pantheist, may be concerning the condition of the dead, Christianity teaches him that the souls of his revered father and all his long line of ancestors are still living, and as they knew nothing of salvation by Jesus Christ the implication is that they are forever lost. This is indeed a tremendous stone of stumbling. When in the first century A. D., Buddhism was preached and

OF MODERN MISSIONS

accepted in China it also taught that the debt of moral evil must be paid in the life to come, but it did not present the issue so sharply. It did not judge men with regard to a definite and hopeless deficiency. It taught simply that a man's sowing, of whatever kind, must bring forth a corresponding harvest. And, moreover, the doctrine of transmigration offered many future chances; while according to the logic of the Christian missionary the one probation of the unblest ancestor was final. It is not well to underestimate this offense of the Cross of Christ as it appears to a Mongolian. An intelligent appreciation of it will beget a prayerful sympathy for the missionary and his heavy task. But what I wish particularly to meet is the flippant cavil of those who, with no interest in religion of any kind, have made the most of this particular plea in their assailments of the work of missions, as if they alone had thought of it. Missionaries have pondered it more thoroughly and felt it a thousand times more deeply than any critic, but instead of laying aside their work they have been stirred to greater diligence. When Dr. Hunter Corbett was called upon some years ago by a church elder who, with eyes swollen with weeping, told him half apologetically, that he had been praying all night for his deceased father who had never heard of Christ, the missionary's heart was stirred to its profoundest depths. And when the poor man, still weeping, reproached the Christian world for having so long withheld the glad tidings

QUESTIONS AND PHASES

which it had possessed for nearly two thousand years, the natural inference from his rebuke certainly was not that it should incur the guilt of a still longer delay, but rather that it should fulfil the long neglected duty with ever-increasing zeal.

There are many sad mysteries in the past history of this world. Science presents even more of them than Revelation. The sceptical philosopher discourses calmly upon the enormous waste of life which the doctrine of evolution supposes; he contemplates serenely the carnival of death in which for "millions of years" the strong have devoured the weak; he approves the continuance of the same ruthless conflict by man against man during the long ages of his prehistoric career, and he finds the final cause, the justification for all this, in the higher estate of our present manhood.

But the Christian church cannot adopt this optimistic view of the past. It recognizes the mystery overhanging the bygone ages of the world, and while it believes that the "world order" as a whole is infinitely wise and benevolent in the mind of Him who encompasses the ages and to whom a thousand years are but as one day and one day as a thousand years, yet it is taught to believe "that the whole creation groaneth and travaileth in pain together until now," waiting for the full appearing of Him who is the world's Light and Life. Moreover, it believes that a knowledge of God which was once revealed to men has been set aside by the Gentile nations who

OF MODERN MISSIONS

have worshiped the creature more than the Creator, and that this fact, were there no other, has delayed and still delays the full manifestation of the Son of God. The plea that the sad implication of Christian doctrine should constitute a reason for desisting from missionary effort, for the present generation in China or elsewhere, involves an argument which proves too much. It would block the preaching of the Gospel everywhere except to the children of saints. For the past history of the human race this generation is not responsible; but for those who believe in Christ as the only Savior of men there is no option. What degrees of light the Spirit of God may have imparted to men of past ages, or what may be the number of those, who, having "by patient continuance in well doing" sought "glory and immortality," have found "eternal life" through the blood of Christ, we cannot know. We only know that today we have a distinct message to offer, a more sure word of prophecy, Christ evidently set forth crucified among men. The wise missionary will not dwell upon the condition of dead ancestors, but will lovingly present the offer of redemption to the living.

Experience shows that the common people in China and elsewhere receive the offer gladly, and to the literati, the Pharisees of China, the inference to be drawn concerning ancestors is not more distasteful than was the preaching of Christ to the Pharisees of Judea, whose ancestors had embraced idolatry even after having known the truth, and stoned the

QUESTIONS AND PHASES

prophets who had been sent to reclaim them. Nor are the implications of the Gospel message now at all different from what they were when Paul proclaimed the same doctrines to the proud sages of Athens, and to the whole heathen world of his time. The proclamation of the truth has always presented the same alternatives as a savior of life and death, and any alleged reasons why it should not be proclaimed to heathen nations now, might have been urged in the Middle Ages against all Christian effort among our ancestors, the Norsemen and the Druid Celts.

(3) The work of missions suffers in our time from the prevalence of a sentimental and meaningless plea for the brotherhood of men and fatherhood of God. This seems very plausible and even Christ-like. It poses, however, as the very opposite of "traditional Christianity," and chides its alleged narrowness and bigotry. It is a brotherhood to be obtained not by transformation and elevation of character, but by the elimination of all the more salient and distinctive elements in the faiths and customs of men. It is a leveler which virtually demolishes; yet it passes for a beneficent gospel of love, the very highest attainment of this advanced age. It was not first preached on the platform of the Chicago Parliament of Religions; it had already been proclaimed by the late Cheshub Chunder Sen, of the Indian Brahmo Somaj, who in a published appeal invited all religionists of the world to unite in "One

OF MODERN MISSIONS

Theistic Church of the New Dispensation which is in Calcutta." Somewhat later the gifted Hindu, Mohini Chatterji, translator of the Bhagavad Gita, took the same broad and seemingly generous ground, admitting that Jesus as well as Krishna was probably an incarnation of Vishnu. Mr. P. C. Mozoomdar, disciple and successor of Chunder Sen, after listening to the appeals for universal brotherhood at Chicago, informed the audience that they were only taking the ground which the Brahmo Somaj had advocated for half a century.

Now any theory of brotherhood embracing all faiths of men without distinction, welcoming the purest and the most degrading systems, however antagonistic their principles and however hostile their spirit, must be fatal to the fundamental conception of Christian missions. For, if men are all that they should be and only need mutually to recognize that fact, what necessity is there for a gospel of salvation? If monotheism can be at one with polytheism, if Buddhism can fraternize with the Christian doctrine of the Trinity, if the fierce Moslem Turks and Koords can really be made to love the Armenian Christians by the rhetorical enthusiasm of a conventicle, all men will no doubt rejoice in the blessed consummation. But the outlook was in fact never less promising than now. Christianity with its missions is not the only obstacle in the way of the all-embracing "Universal Religion." No one of the great faiths is ready for an amalgamation: Confu-

QUESTIONS AND PHASES

cianists would spurn the idea: Mohammedans would trample on it with contempt. The harm done at the parliament was due not to the presentation of all faiths by their adherents, but to the hasty conclusions, the childish adulation, the unthinking gush, which in one instance, at least, was carried to a disgusting extreme. Nobody had changed his opinions. The old systems stiffened by the lapse of centuries still sat there side by side all unchanged and unmoved. As well might one have expected to witness a loving embrace of the Memnonian statues, or scenes of pentecostal transformation and ecstasy among the mouldering pillars of Karnac, as to see Hinduism and Islam fused together in an hour. Even in India, Chunder Sen's appeal has attracted scarcely 3,000 out of a population of 280,000,000. Mohammed Webb came straight back from the Parliament of Religions, and Baalak-like hired a renegade Syrian to "curse Jacob" on the platform of Chickering Hall. Gandhi and Vivekananda began at once courses of lectures against missions and Christianity. Others returned to India and Japan and announced that America seemed ready to confess the superiority of the Oriental faiths.

This notion of a universal religion has undergone some modification under the auspices of what is known as the "Parliament Extension." It is proposed to unite all men of whatever race or cult in one church universal, with monism as the one article of its creed. One of the latest forms of monism is inter-

OF MODERN MISSIONS

preted to mean the divine immanence of pantheism, plus transcendence, plus divine personality. But monism, whatever else it is, is in this relation only a common catch-word. There can be no brotherhood without unity of religious faith. Nowhere short of that can the moral goal of mankind be placed. A half-way ground, a truce, a compromise, where truth is concerned, is a sacrifice of man's true birthright, and an insult to God. Meanwhile the assumption that Christianity occupies a lower or narrower ground than this new gospel, is as far as possible from the truth. Even in the common brotherhood of humanity the teaching of the New Testament took the lead of all the best and noblest philosophy of Greece and Rome. Instead of the wide and cruel distinctions which even Plato had inculcated, it taught men to regard the lowest ranks and even slaves as entitled to human fellowship. Christ broke down the narrow nationalism of the Pharisees by His recognition of Samaritans, Romans, and Syrophenicians. Peter first proclaimed the great truth that God is no respecter of persons. Paul gave to the dictum of Aratus a world-wide application which made all mankind the "offspring" of a common father. From the days of Paul to the present time, Christianity has held the lead in all practical philanthropy. To-day the Christian church is the chief organized charity of the world for even humanitarian work. It sends relief to the ends of the earth in time of famine: its hospitals and asylums are found in all latitudes and

QUESTIONS AND PHASES

climes: Protestants and Catholics vie with each other everywhere in the care of the sick, the orphan and the leper; and on the bloody battlefields of the world their angels of mercy appear amid the smoke and confusion of war and under the sacred banner of the Cross.

But there are brotherhoods and brotherhoods, and the New Testament recognizes each in its place. Paul regarded Onesimus as entitled to fraternal recognition while still a non-Christian slave, and his kindness won his heart and led him to the truth. But he had something quite different in mind when he plead with his master Philemon, to regard him no longer as a servant but as a "brother in Christ"—a brother in the divine fellowship of a common faith and a common union with God. No platform proclamation could have wrought this change, nor can it change any man or any race of men. The Christian church prefers Paul's plan to that of the Parliament Extension. Almost any faith having even a modicum of moral power is better than a vapid emulsion of faiths and no faiths.

This plea for a universal brotherhood of religions has been reinforced by the plausible claim that some at least of the great religions are all that is essential for the races that cherish them, and that so far certainly, missions are worse than useless. The practical effect of this claim is increased by the fact that the average knowledge of our Christian communities concerning these faiths is too slight to afford a

OF MODERN MISSIONS

successful refutation. But it were an error to assume, as many do, that systems of religion which the Christian world does not thoroughly understand, are for that reason any more likely to prove true or worthy. The masses of our people have based their judgment upon the opinions of those who do understand them. When in the Chicago Parliament of Religions, Darmapala of Ceylon, called for an expression from all who had "read the life of Buddha," and was responded to by only five, he put the test question in a misleading form, and the response was therefore misleading. According to the best scholarship there is no life of Buddha: no connected biography has descended to us from the early canons. Had the speaker called for all those who knew more or less of Buddhism and of the settled verdict which the history of the ages had put upon it, he might have been answered by hundreds.

Time and space forbid that I should here enter upon the question whether Buddhism is all that is claimed for it as a sufficient "Light of Asia," or whether Mohammedanism has proved a blessing to North Africa, or is now a blessing to Armenia or Koordistan. Even if we were to grant this claim, which just now appears more preposterous than ever, even if it were true that the philosophies which appeal to the more intellectual classes in the Orient are all that is alleged, and all that is needful for their eternal weal, yet what shall be done for the untold millions of men who find these subtle philosophies

QUESTIONS AND PHASES

beyond their reach, and whose plodding and unreasoning lives are scarcely above the life of the brute?

If we admit that the literati of China have reason to be satisfied with the Analects of Confucius, yet what of the millions, in fact the majority of the Chinese masses, who are real spirit worshipers—to whom the forests, the rivers, the mountains are all haunted by animistic hobgoblins, and who drag out their lives under the invisible spell of "fungshuay!" What if we admit that in India there are thousands of learned Vedantists and a few thousand members of the somajes who need no further light, yet what of the hundred and thirty or forty millions of whom Mr. Mozoomdar himself has said that they know nothing of philosophy of any kind? Whatever may be said of those who worship the Krishna of the Bhagavad, who shall save the degraded worshipers of Krishna as the god of lust, or those who worship cattle and apes and serpents? Or if we were to exclude all of India, China and Japan, there would still be dark pagan Africa, which even down to the close of this nineteenth century has remained terror-stricken by a perpetual nightmare of cruel superstitions. Such witnesses as Leighton Wilson, R. H. Nassau, Heli Chatelain and A. C. Good have assured us that the many tribes occupying the vast territory extending from two degrees north of the equator down to Caffraria are believers in the one supreme and self-existent creator, "Anyambe," or

OF MODERN MISSIONS

"Njambe," or "Nzambe." But they do not worship this being because they have for ages been taught by jugglers that their creator cares nothing for them, but has left them at the mercy of countless malignant spirits. These spirits oppress and torment the people either directly or through the personality of men and women whom they possess as witches. Whenever a natural death occurs, somebody is at once accused of having been the cause and the accused must die also. This state of things fills every community with perpetual horror; it redoubles all the woes of life, and fills every mind not only with a dread of malignant demons, but with suspicions toward friends and neighbors and even kindred. Let me appeal to every thoughtful mind, is there or is there not here a call for the work of Christian missions? Even on the ground of a common humanity, should not the philanthropic of all favored lands and all creeds come to the rescue of these millions? To the humanitarian, however skeptical and out of sympathy with Christian propagandism, this appeal speaks with irresistible force, while to the true Christian, "Darkest Africa" presents a practical illustration of that awful thraldom which Christ meant when He commissioned Paul to the Gentiles, "to turn them from darkness to light and from the power of satan (in this case *satans*) unto God." How urgent and noble an errand to assure those deluded millions that Anyambe has not abandoned them to demons, but

QUESTIONS AND PHASES

has so loved them as to give His Son a sacrifice that they may have eternal life!

(4) While dealing thus plainly with the impracticable theory of a fusion of all religions under the name of brotherhood, I frankly admit another obstacle which has sometimes prevented the highest missionary success. In a sermon preached in Westminster Abbey by Dean Stanley in 1872, he gave seven different reasons for increased encouragement in the work of foreign missions, one of which was that the Christian world was coming to understand more clearly the nature of heathen systems and the true methods of dealing with them. The church in this country was not quite ready to adopt Dean Stanley's position at that time; it is, however, much better prepared to approve of it to-day. If the advocates of universal fraternity meant only a more fraternal spirit, in dealing with non-Christian systems, in respecting the sincere convictions of men however erroneous, in allowing and crediting whatever of truth they have to present, in recognizing their ethical standards which are in some respects high, in encouraging their love of country and race, in welcoming them to a common fellowship as the children of a common Father, in avoiding denunciation, and winning them in a spirit of love; we too would join hands with all others in promoting such an object. It is true that the Christian church has been more or less at fault. Missionaries have sometimes seemed to suppose that the most successful plan was to cut

OF MODERN MISSIONS

up heathenism by the roots. It has scarcely been thought necessary to know anything about what the non-Christian peoples believe or disbelieve, since the one aim is to tell the "old, old story," and to cast aside contemptuously whatever shall hinder its progress and triumph.

But I am by no means admitting that missionary work has been at fault in the main. With some exceptions, it has been from first to last a work of love fully attested by the sacrifices which have been so freely made. Yet there is a change, and it will be more and more marked. Missionary addresses will not hereafter be illustrated by the exhibition of idols and other evidences of depravity (intelligent Hindus and Buddhists have indignantly pointed to the images and pictures of the church); on the contrary there will be more of the tact Paul used when he referred to the altar to the unknown god. This will not be a new method; it will simply be a return to the New Testament plan; to the delicacy exemplified by Christ Himself; to the uniform kindness with which the apostles proclaimed the truth. I do not forget that in the Old Testament, denunciation and even ridicule, were poured upon the wickedness and the puerilities of idolatry. But it were a mistake to suppose that the ethics of Buddhism are to receive the same treatment as that most diabolical cult of Baalism which prostituted women, practiced sodomy, and crowned its heaven-daring iniquity by sacrificing holocausts of innocent children in the fires

QUESTIONS AND PHASES

of Moloch. Besides the prophets were not preaching to heathen tribes, whom they would conciliate and win, but to their own intelligent but stultified people who were constantly in danger of lapsing from the worship of their wonder-working God into that of idols which a man (and this was the irony) might whittle from a piece of firewood. When God remonstrated with Jonah, that querulous foreign missionary to Nineveh, He enjoined gentleness and compassion, and especially towards the multitudes of children.

(5) A gross misconception which lies against the missionary enterprise, is the ignorant but rather popular assumption that it only represents the fanatical zeal of a few hundred enthusiasts who have gone to the mission fields under the promptings of a temperament which otherwise would have drawn them into chimerical schemes somewhere else. One of our leading daily papers not long ago published an article entitled *Moral Hysteria*. The work of foreign missions was drawn upon mainly for illustrations of that diseased sensibility which the name implies, though certain other philanthropic enterprises were also assigned a place. Quite in the same spirit a writer in one of the London papers, while speaking of the troubles in which missionaries had become involved in China, found some comfort in the fact that this crazy enterprise had rid England of a certain per cent. of impracticable and dangerous "faddists." It is, and yet perhaps it is not, surpris-

OF MODERN MISSIONS

ing that writers of this stamp should know so little of what the missionary enterprise really is. Even the most ignorant ought to know that behind each "faddist" are whole communities of Christian people whose intelligent interest and gifts and prayers he represents. No Christian denomination, Protestant or Catholic, would be without its share in the missionary work. Christianity itself is a mission, and missions are applied Christianity. Old Testament prophecy breathes a missionary spirit, and the New Testament is a missionary volume. The Christian nations of the world are the fruits of missions. We ourselves owe our civilization to the heralding of the Cross to our savage ancestors. Much of the best intellectual ability has been given to this great enterprise, while in no other sphere has so lofty a moral heroism been displayed. It has confessedly been the broadest and the grandest manifestation of our world-embracing Christianity. It has touched the highest water-mark of disinterestedness and Christ-likeness. It aims to overcome all selfishness of the individual, the Church, the nation, and to put upon Christian service the full measure of Christ's universal kingdom. It would be easy to show that vast and substantial interests of a secular nature have been promoted by this *Moral Hysteria* of the missionary spirit—savage tribes tamed and elevated in material comfort and the arts of life, commercial intercourse advanced, oppressions overcome, destructive wars averted, education

QUESTIONS AND PHASES

promoted, the havoc of disease and death arrested, general science enriched and extended; but all this is subordinate to the moral and spiritual enlightenment which many a dark land has at length welcomed.

The sublimest spectacle which the world presents to-day is that of scores of great Christian bodies working side by side on all continents and in the islands of the sea, printing their Bibles in three hundred languages, establishing schools and colleges, hospitals and churches, and demonstrating the fact that the Gospel bears the same precious fruits among men of every kindred, tongue and tribe. One of the most needful and important services that the pulpit can render just now is to extend the Christian faith, to urge forward the evangelization of the world as the great work for which the church exists. We should take alarm when the sentiment of the world has become so dead that the promulgation of the Great Commission is regarded as proof of a disordered brain.

(6) Still another hindrance to the great work of missions is the subtle but widespread influence of the doctrine of evolution. It may seem difficult to trace its effects, but they exist. Not only does this hypothesis assume a different genesis of religion from that which is found in the Word of God, and which underlies the plan of salvation, but it supposes an entirely different process of moral advancement; it discredits all ideas of preternatural revelation or

OF MODERN MISSIONS

other special means of grace. Assuming that man's religious life begins with fetishism, or low forms of animism, and has advanced by slow changes—so slow as to be imperceptible—its presuppositions are, of course, subversive of any doctrine of a new spiritual birth. Its implication is that a sudden or even rapid transformation of men by renewing grace is too preposterous to be thought of by intelligent people, and is especially absurd in the light of nineteenth century science. We are told that these slow intellectual and moral changes are attended by modifications in the tissues of the brain and nerves, and that gradually as races are elevated, corresponding changes will occur in the shape of the skull.

I take no issue with these hypotheses which contain a modicum of truth, but only with their dogmatic sweep. The conclusion is at once reached, that supernatural religion, with its doctrine of regeneration is an impossibility; that generations must pass away before any great moral change can be wrought. On the other hand, the missionary work supposes that the savage man may be converted by the renewing of the Holy Ghost so radically that not only life-long habits, but the force of heredity may be radically changed. The missionary work has thrown great light upon this subject. Over against the speculations of theorists it points to vast island populations in the Pacific which within a score of years have been transformed from ferocious cannibals to earnest Christian men and women who give largely

QUESTIONS AND PHASES

of their means, keep the Sabbath, observe family worship and all the ordinances of religion, and who freely offer themselves as missionaries to other islands where they are aware that others have sacrificed their lives for Christ's sake. It is scarcely possible to conceive of greater and more radical changes than have been wrought by the regenerating power of the Gospel, and that not only in our day, but all along the history of the Church, where the Gospel has for the first time been preached amid the habitations of cruelty. I do not propose to enter upon any discussion of the hypothesis of evolution. Whether it bridges the abyss between mankind and the brute creation remains still a question. In the moral history of mankind there have been many instances of gradual development, and quite as many also of degeneration. The objection which I now raise lies only against the sweeping assumption that everything in this world is to be accounted for on this hypothesis and that the doctrine of supernatural power in the redemption of the world must be laid aside. It behooves the Christian church, and especially the ministry, carefully to study the history of missions past and present, in its relations to this subject. Its achievements and successes afford a great corroborative support to the theology of the church. It is in evidence that in our own generation, thousands of converted savages have lived transformed and consistent lives under great discouragements, and that hundreds have joyfully suffered persecution even

OF MODERN MISSIONS

unto death. There is no explanation that can be given to the religious phenomena of Madagascar, Uganda, Samoa, the New Hebrides, Fiji and Metlakahtla, except that the Gospel has fully proved itself the power of God unto salvation to savages and cannibals, and that of many races, and in all lands and climes and environments.

(7) Again the work of foreign missions is impeded by the present diplomatic complications among the leading powers of the world. One element in the case is the ambitious effort of European nations to take possession of all lands semi-civilized and incapable of self-defence. Samoa had become a prosperous and fruitful missionary field when the scramble of European diplomacy began. Tahiti, a sacred name in the history of missions, has long since been occupied by the French with a determination, at whatever sacrifice to their spiritual welfare, to subsidize those islands for commercial profit and the glory of France. The fruitful mission of the Presbyterian Board on the Ogowe was so hampered by a French protectorate that it was thought necessary to resign the mission to the Protestant Missionary Society of France—a society seriously crippled by want of funds. The glorious history of Madagascar, the martyr record of a past generation, the establishment of a Christian government under a native queen, the full demonstration of the power of Gospel missions, all this has been counted for nothing. French aggression has stalked across the island with

QUESTIONS AND PHASES

ruthless tread, while the despairing appeal of a terror-stricken queen to the sympathies of the Christian world has seemed as unavailing as the moaning of the wind.

Another phase of diplomatic barriers is seen in that deadlock of European powers which generation after generation has permitted and virtually sustained the unheard-of atrocities of Mohammedan despotism towards the Christian sects in the Turkish Empire. It is a grievous blemish on the civilization of Christian Europe that selfishness and mutual jealousy should afford immunity to a despotism which otherwise would not be tolerated in this age of the world. It is difficult to foresee any solution of this problem or any termination of this sad condition of things in the near future. The best powers of human sagacity and the highest impulses of philanthropy are alike baffled.

Still another disturbing element in this diplomatic question is seen in the war-like attitude of Christian nations towards each other. These nations claim to represent the highest ethics and the purest philanthropy that have ever been promulgated in this world. They are supposed to have borrowed their precepts and their supreme aims from the Prince of Peace. And yet to the non-Christian nations what a spectacle do they present? Apparently they stand for war and aggression. The weaker nations are held in terror while these stronger powers decide which of the contestants shall claim them as the vic-

OF MODERN MISSIONS

tor's spoil. It is impossible to exaggerate the barriers of prejudice which this forbidding outlook of the world creates in the minds of the depressed races whom we would win to the Cross of Christ.

I do not overlook some qualifying considerations which are commonly presented on the other side. It is impossible for any philosophic observer of human history to ignore the fact that the advancement of civilization has sometimes been promoted by this struggle for existence, and the survival of the fittest. Walter Baghot has said that however men may differ as to the application of this evolutionary principle to the natural development of species, it certainly holds good in the conflict of nations. There is a seeming drift of destiny which renders it probable that all uncivilized lands will within the next quarter of a century be at least controlled by the great nations known as Christian. The best that can be hoped for from these governments is that they will become more altruistic in their policies toward the subject races for which they shall have become responsible, that more and more the good of humanity will take the place of national self-interest and that so their conquests may in the end become a blessing to mankind. Meanwhile, the more assiduously the disinterested and self-sacrificing work of missions is carried forward, the sooner will the conquering and ruling powers, as well as the races conquered, be raised to a higher and better life. This result has already been realized in India and South Africa where

QUESTIONS AND PHASES

the foreign resident has become more humane and just, while the native has become more civilized.

(8) Another hostile element which is characteristic of the times is that arrogant spirit, partly literary, partly commercial, partly diplomatic, which has concluded that the work of Christian missions is a disturbing influence, a courtesy to friendly nations, an anachronism in this enlightened age of the world, in short a nuisance which should be abated. During the discussions of the secular press which followed the massacre of missionaries in China in the summer of 1896 this spirit cropped out in all directions. The strictures which were published, some of them quoted from the letters of travelers, involved gross misrepresentation as to the causes of the violence of the Chinese populace.

The chief responsibility seemed to be laid at the door of a few unoffending Christian women who were teaching the "Jesus religion." It was assumed that the pure ethics and moral sensibilities of the Chinese were offended by the indelicacy shown by the presence of unmarried women laboring ostensibly for the good of their sex and the instruction of little children. What would be amusing if it were not so wicked, was the fact that Europeans, the immorality of whose lives had long been a blight upon the communities in which they lived in China, should have entered into such zealous sympathy with the pious protest against this foreign infringement upon the high moral standards of Chinese society.

OF MODERN MISSIONS

In thus ascribing the disturbances to missionary work in general, the newspaper critics, even the most intelligent of them, seem to have forgotten all other and deeper causes of anti-foreign animosity in China: the systematic and long continued injustice of the opium trade; the bombardment of Chinese ports for the enforcement of the hated traffic; the attacks of the allied armies of two European nations upon the capital of the empire itself and the burning of the Imperial Summer Palace; the outrageous brow-beating and brutality of European residents towards the people of China on their own soil; the frauds perpetrated against the customs laws of China, compelling the government at length to employ Europeans to protect it against Europeans; the unbridled immoralities of foreigners in all Chinese ports; the unjust legislation of America in regard to solemn treaties; the prevalence of hoodlum oppression and abuse towards the Chinese on our shores; the fact that for the wholesale murders of Chinamen at Rock Spring not one perpetrator has ever been brought to justice; the fact that all the great nations have claimed exorbitant indemnities, and that sometimes for the expense of aggressions which they themselves had made; all these things are overlooked as causes of irritation. The missionaries are virtually charged with all the bother and expense and injury to "business interests." It is fair to say that with many native officials, there is prejudice against Christianity as against all other foreign influences of

QUESTIONS AND PHASES

whatever kind. All Western ideas are opposed to that present order of things in which lie the glory and power of the ruling classes. And the Chinese minister at Washington was right when he said that the cause of Christianity suffered greatly in being used as a watchword by the "Long-haired Rebels" in the Taiping Rebellion of thirty years ago. It is also true that in every case where an indemnity for the destruction of property has been claimed, whether by Protestants or Catholics, and the people have been compelled to make up those indemnities, with generally a large extra margin for the officials, there has been engendered a feeling of animosity in such communities. And this suggests to all missionaries and missionary societies great care that such indemnities when claimed shall be within the measure of justice.

But while animosities are sometimes aroused against missionaries even among the masses, yet for the most part they are friendly; they appreciate the efforts put forth for them in hospitals and dispensaries, in schools and orphanages, in the distribution of famine relief and in a general manifestation of sympathy. They are not fools, and they soon discover the difference between all this and the brow-beating and abuse and immoral examples of most other foreigners. The testimony of Hon. John W. Foster and United States Minister Denby and others is that the people are generally well disposed towards missionaries. And not foreigners only give this testimony; a few years ago an edict was issued from

OF MODERN MISSIONS

the imperial throne warning the people in the provinces against disturbing the missionaries, and declaring that they were benevolent in their purposes and their work, studying only the good of the communities in which they lived. In 1896 a public proclamation was issued by a local magistrate in Hainan, which shows how false rumors against missionaries often arise, and how they are sometimes publicly corrected. What is needed is more light.

The proclamation reads thus:

"Having obtained information that outside the city on the flats where bodies are buried, or coffins placed previous to their burial, certain men from outside the island have come who have forced open the brick receptacles and stolen the clothes from the coffins, I have already sent officers quietly to investigate and seize the thieves, and have also put out a proclamation offering a reward for their apprehension.

"Now I also hear that in Kiungchow district city, both inside and outside the gates, there are some who circulate a report calculated to stir up the people, saying that the Christians have opened the graves and stolen the bones in order to make medicine of them with the purpose of injuring the people. This is very strange indeed! I have previously investigated and found that these foreigners have come to Kiungchow a number of years before in order to propagate their doctrine in accordance with the treaty. The foreign missionaries have come to

QUESTIONS AND PHASES

preach the doctrine, to persuade the people to do good, to heal without charge those who are sick and to perform benevolent acts. They have healed Kiungchow officials, literati, soldiers and common people, not a few as all men know. They have not dug out the bones of dead men with which to make medicine in order to commit evil deeds. These reports have been spread by evil persons who robbed the graves, and who have improved the opportunity to deceive the people and cause a disturbance. I despise exceedingly this talk, and have ordered policemen who are skillful, secretly and truthfully to investigate in order to seize those who have invented these reports, and bring them to the yamen in order that I may question them. Also I have ordered the military officials to charge their soldiers secretly to investigate, and those caught will be dealt with according to law. I have also in order to inform all men issued this proclamation."

If the counsels of some of the secular papers were followed, and all missionaries were recalled, the schools and chapels closed, the ministries of Christian women to the sufferers of their own sex cut short, hospitals and dispensaries and orphanages all shut, while only secular interests were maintained and protected, what would be the result? China herself would suffer, and thousands of the wretched would mourn the loss; the foreign communities, which in recent years have been somewhat restrained by missionary influence and a higher and purer

OF MODERN MISSIONS

sentiment, would relapse into the old measures of vice and impurity, and civilization itself would suffer loss.

But to the church at home such an event would bring the worst calamity of all. It would be a virtual surrender, a confession of failure, a denial of fundamental principles and doctrines, a logical fatality to all aggressive Christian work at home. For the non-Christian masses here are no more anxious for the Gospel than are the heathen in China. If we may not strive by all proper means to teach more excellent ways to men on other shores, then logically we may not interfere with the beliefs or customs of strangers coming to our own shores. The great truth which Christ taught to his disciples on the brow of Olivet was that Christianity is a world-wide religion, that it belongs alike to Jerusalem and Judea and Samaria and the uttermost parts of the earth. Even the tacit admission that Christianity is only ethnic were altogether fatal.

Against this supercilious contempt for missions, which often appears in our literature, it behooves all friends of Christ's kingdom to maintain an attitude of firm conviction and bold defense. It is time that the world should know that the work of missions is and will ever be the life of the Church. There will always be missions so long as there are men anywhere without God and without hope in the world. Should governments withdraw their protection on the ground that missionaries are proselyters, and

QUESTIONS AND PHASES

deny them the rights which are accorded to merchants, opium brokers, and saloon-keepers, they will go without protection, as thousands have done in the ages past. Should persecution and mob violence cut off those now in the field, others would take their places; such trials would probably only quicken the zeal of the Church and call forth still more earnest service.

REFLEX INFLUENCE OF FOREIGN MISSIONS UPON THE CHRISTIAN CHURCH

I do not refer to the advantages of the missionary enterprise to commerce or to science, but to the blessings which have accrued to the spiritual life of the Church. I have long had a growing conviction that the greatest inspiration lies deep down in the scriptural foundation of the missionary idea as a vital part, nay as the whole life of the Church.

It is an age of scepticism and criticism, and the chief point of attack is the work of foreign missions. The tactics of the enemy are various and are such as these: It is a hopeless enterprise; you can't change the character or the customs of races. Or it is useless; other peoples have their faiths and they are much alike. Or it is inadequate; you can never dish up the ocean with a spoon. Or it is too successful, and is threatening social and even political institutions. Or it is impertinent, and insults the dignity of old systems which were in their zenith while we were barbarians, and in fact taught us all we know. Or it is misanthropic, and refuses to welcome to one brotherhood all faiths and customs and conditions of men.

It would be easy to show, though few stop to consider the fact, that these flippant assailments in their

QUESTIONS AND PHASES

last logical conclusions strike at all our propagandism here at home, at all our essential Christian doctrines, and at the very life of the Church. The Church will never adequately accomplish her great work in the world until she renounces the idea that the cause of foreign missions is only a modern adjunct, an enthusiastic outside enterprise of philanthropic charity. Not until she realizes that it is her very life blood, her bone and sinew, will she fulfill her commission.

(1) Let us remember that the New Testament is a missionary volume and the Old Testament a prophecy of universal conquest. The Gospel of salvation was no mere after-thought of a second dispensation. Christ was "the Lamb slain from the foundation of the world," and He was always the Intercessor. It was in response to His asking that the heathen were eternally given Him as an inheritance, and the uttermost parts of the earth for a possession. "It is a light thing," so the divine covenant runs, "a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel. I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the ends of the earth." Here in Isaiah, is the full scope of a world-wide redemption. This was a rebuke to all narrowness in Jew or Gentile, in the centuries before Christ, or in the nineteenth century after Christ. It were a small matter to establish a mere ethnic faith, and there can be no monopoly for

OF MODERN MISSIONS

Jew or Anglo-Saxon. Christ's own commission as He read it in the synagogue of Nazareth was almost in the very terms of that which He gave to Paul, and through Him to His church; "to lead the Gentiles from darkness into light, from the power of Satan unto God." How can the church forget her great errand in the world or be slothful in it? Four great commissions were given to Christ's apostles; first, in the mountains of Galilee, second, on Mount Olivet before the ascension, third, to Paul near Damascus, and fourth, again to Paul in a vision of the night in Western Asia. It was this great work of missions that led Christ to overcome Peter's race prejudice and widen out his conceptions by the vision at Joppa. It was in this that He especially promised to be in the midst of His people, even unto the end of the world. The theology of the Church was written in missionary letters, and for this reason it is the more vital and life-giving. The work of missions is applied theology, full of the touch and warmth of the Spirit's power. It is the Gospel of salvation illustrated in the life and experience of the Church.

(2) The best history of the Church through all her past career, is her missionary history. Looking back through the centuries, the most inspiring influences are found, not in religious wars, not in disputes and hair splittings of councils, which were often bitter and fruitless, not in rituals and ecclesiastical establishments, and certainly not in the sad history of persecuting zeal, but in missionary hero-

QUESTIONS AND PHASES

ism and conquest. Amid all that is dark and humiliating in the memories of the Christian centuries, the missionary annals of the Church constitute the brightness and sunshine. They savor of the true Biblical Christianity. They have most clearly attested the presence of Christ in history and the continuity of His kingdom in the world.

(3) Recall the many contributions which the missionary work has made in illustration of the peculiar power of religious truth as taught in living personality. It was in accord with Christ's own teaching that the Holy Spirit, as an indwelling power, should illustrate truth in its clearest demonstration in the living characters of men. And in no sphere has human life been raised to a higher plane of Christ-likeness than in the great work of missions. Take the life of Paul: one of the most convincing arguments for the truth of Christianity is seen in the actual life of that great apostle. No didactic teachings can carry such force of conviction. He had been a bigoted Jew and a persecutor, but he claimed to have been miraculously arrested in his career and commissioned to a work full of hardship and trial and persecution, with a warning at the outset that he should suffer a martyr's death. What a program, and yet what a life! How do you fit the two together? This was not blind fanaticism, for he evinced the clearest, calmest reason. Nor did he falter as time went on, nor flag in his enthusiasm when trials came: he fought the good fight to the

OF MODERN MISSIONS

end. He claimed to have revelations from his divine Master whose convincing power made the unseen world more clear to him than this world of sense. He had no motive for deceiving either himself or others. He was either insane or his soul was transfigured with the light of heaven. His love of Christ was a passion. His faith and fortitude were sublime. The personality of his divine Master was so stamped upon his whole being as to carry conviction to friend and foe. Not only the Apostolic Church but the ages have felt his inexplicable power.

I might mention men and women scattered all through the history of missions who in greater or less degree have exhibited the power of a sanctified and sublimated Christian personality; men who although withdrawn from the conventionalities of Christian society, and confronted with unmitigated heathenism, and peculiarly and wholly thrown upon the power of God, have lived so closely in His fellowship that the transcendent power of their faith has shown like the radiant face of Moses when descending from the mount; men like Schwartz, or Henry Martyn, or David Brainerd, like Bishops Patteson and Hannington, or to take one whom we have seen and known, whose power we have felt, John G. Patton. I am sure that thousands who have heard him, or read his experiences and triumphs, who have witnessed his sustained and joyous faith in Jesus, have been lifted into a clearer atmosphere of heavenly reality, and have been made ashamed of all doubts.

QUESTIONS AND PHASES

I verily believe that the advent of that man in the American churches did more to establish their faith in the divine reality of the Gospel than a thousand tomes of argument could have done. Even the secular press which is not always just, has frequently declared that the highest proofs of the power of Christianity in our time is to be found not in creeds or the labored defenses of the schools, but in the personnel of living men who sacrifice all that most men hold dear, that they may devote their lives to the service of the ignorant and degraded in the dark places of the earth. Christianity represents the highest altruism that the world has known, and the personal work of missions is the highest expression of Christianity.

(4) The missionary enterprise illustrates in a peculiar degree the doctrine of a divine providence in the world; it attests the presence and the superintendency of Him who said "Lo I am with you alway even unto the end of the world." Look out upon the nations and see what has been done and how it has been done, all under our eye. Within a century or a little more, we have seen the strategic points of the globe occupied with mission stations. As we follow the coast lines of the world, beginning for example with Greenland, we see along the southwestern coast the mission stations of Danes and Moravians, and the same across the sea among the Esquimaux. Through British America, following everywhere the track of the fur traders, we find stations

OF MODERN MISSIONS

of the Anglican or the Wesleyan Missions, along the coasts of Hudson's Bay, up the rivers, the Saskatchewan, the Red, and down the Mackenzie, even to the Arctic ocean; on the west coast of Columbia, and in Vancouver and more recently in Alaska, half a dozen organizations are at work, some of them even beyond Behring straits. In the United States there have been, from the days of the early Moravians, mission stations among the many Indian tribes, and now they are scattered through nearly all of Mexico. There are Protestant Missions in Central America Honduras, Colombia, Peru, Chili, and Southern Patagonia; in the Argentine Republic, Brazil, the Guianas, Venezuela, and the West India Islands; you will find them all around the African coast, up the Congo, and along the Great Lakes; in Egypt and Abyssinia, in Soudan, Natal and Cape Colony; in Syria and through the Turkish Empire, in Persia, in distant India, in Burmah and Ceylon, and even in Thibet; in Java and Borneo and Celebes; in Australia and Tasmania, New Zealand, Fiji, Hawaii, and many other groups of the Pacific Islands; in Siam and Laos, in China, Korea and Japan.

Now the point of special significance is that these missionary outposts of the globe have been occupied not by any great compact or alliance of Christian nations, or of churches; but a variety of seemingly fortuitous circumstances have led to their establishment. Of Protestants alone a hundred different or-

QUESTIONS AND PHASES

ganizations have been moved by an impulse so obviously *one*, that they must have been under the superintendence of one Mind and Spirit. On the human side a thousand diverse circumstances have led to the planting of these missions. For example, a persecuted colony of Moravians accepted their banishments as a call of God to proclaim the Gospel; a Hawaiian youth pleading for an education aroused the churches of New England; the appearance of a West Indian slave in London suggested a mission to his people; fur companies prepared the way for the truth; diamond fields and gold fields opened many a path for missionaries; convict colonies in Tasmania and Norfolk Island were followed by heralds of the Cross; a settlement of pirates on a lone island became a missionary station; a New Zealander, suffering abuse on shipboard, touched the heart of missionary Marsden for his people; a scientific expedition reported interesting mission fields on the Pacific and opened up Tahiti; the horrors of the coolie traffic aroused the zeal of men like Patteson; the very oppressions of the South African Boers only extended missions toward the interior; the wickedness of the East India Company touched the missionary heart of England; the schemes of the French Emperor in Mexico threw the doors wide open to the truth; an unjust opium war opened China, a naval squadron opened Japan; the blunder of an American naval officer led to the opening of Korea; the

OF MODERN MISSIONS

finding of Livingstone and the visit to Uganda awoke the zeal of all Christendom for Dark Africa.

In all this there has been no joint planning of human wisdom, no concert of philanthropic action between Christian nations. All has been chaos on the human side; every kind of motive has had its play; selfish, sordid, and cruel motives oftener than otherwise. The wrath of man has praised God, and the remainder thereof has been restrained. Whence then has this work its marvelous unity? Who but a divine Intelligence has directed all these diverse movements of men to one great purpose, and made them one grand march of conquest. It can be nothing less than divine! What an object lesson to teach us the great doctrine of God's providence in the world. What better evidence could the church ask for, that Christ is fulfilling his promise to be with her, even to the end of the world?

Nay, I appeal not merely to the Christian, but to the philosopher, the ethnologist, the statesman, the political economist—to all who study the great movements of the nations and of human history. I point them to this unique and world-wide crusade, and ask them to explain it. There is no love of money, no motive of personal ambition. Nor is it a peculiar development of any fanatical sect: the whole Church, Catholic and Protestant, is enlisted. It is not a mere impulse of philanthropy, as when a sudden calamity arouses sympathy. It moves on, decade after decade, and century after century, brav-

QUESTIONS AND PHASES

ing all climates, subsidizing all languages, adapting itself to all races. It is organized and reduced to a science. It shows no abatement, but an ever-increasing force. It is the most unselfish and unworldly of all enterprises; it sacrifices home and wealth and honor and the ties of country and of most sacred friendships, in obedience to the call of an unseen Redeemer. How shall it be explained? How shall we estimate its value as a proof that the great Head of the Church is now over all movements of mankind, and holds the sceptre of the world?

(5) The work of foreign missions, more than any other Christian enterprise, brings us to the supreme test of our Christianity as a *supernatural religion*. The secular press generally treats foreign missions with a measure of pity or contempt, because it judges them upon purely naturalistic principles. This peculiar work is the supreme point at which our Christianity meets the prevailing naturalism of our time. If we content ourselves with building up respectable religious organizations here at home, with our rubrics and our Christian culture, the world will tolerate and possibly commend us. It will laud our efforts for the poor and debased at our door, and it will see the propriety of establishing Christian institutions on our frontiers where their conservative and elevating influence has so often been witnessed. But when it comes to foreign missions, that is worse than a root out of dry ground. The average

OF MODERN MISSIONS

newspaper reporter has no category for such an enterprise, and the popular magazine writer finds it profitable to pour upon it his sharpest scorn. Well, if this is the chief battle ground for the maintenance of a supernatural Christianity, let us accept it as such. It is the most unworldly, and from the common standpoint, the most incomprehensible of all things. And what is very strange is that it has so deep a hold upon all our Christian denominations. It rises superior to all national complications, all commercial fluctuations, all financial disasters. It is so stable in its character that it can safely appropriate thousands and even millions of dollars in advance of its receipts, relying chiefly upon the faith of God's people in the supernatural conquest of redemption.

Now it is just this folly of foreign missions, so baffling and sometimes so maddening to the otherwise scepticism of the times, that constitutes the chief value of this cause in its bearing upon the doctrinal life of the Church. There are forms of Christianity here at home which virtually surrender all that is supernatural, and yet seem to get on fairly well. The nomenclature of the New Testament they retain. The forms of worship, with prayer and song and sacrament, they reverently observe. They magnify the ineffable purity of Christ, and regard Him as the very highest approach of our humanity to the Infinite God—only they deprive Him of His crown of thorns, and substitute a wreath of laurel or of flowers. Living more or less upon the

QUESTIONS AND PHASES

moral momentum of parental influence and example, they manifest many noble Christian virtues, and they win our honor and respect. But when it comes to foreign missions, naturalistic Christianity stops short. Systems of mere culture cannot follow you into that broad field. They cannot borrow your message of a divine atonement, and an all sufficient Savior. If then this great conquest is our high vantage ground, defying all counterfeits and all compromises, and holding us up to the divine import of our faith, let us rally round it and stand for it. We bless God for it.

(6) Foreign missions have restored to the Church the true altruistic and Christ-like conception of Christian experience. Within the last hundred years this movement has worked the greatest transformation in the experience and life of the Church that anything short of a pentecostal gift of the Holy Ghost could have wrought. A contemporary of Carey tells us that up to the time the attention of the English Baptists was called to the subject of missions, there had been great depression in the minds and hearts of his parishioners. The old-fashioned type of piety which dug forever at self, and was only solicitous to know whether one's frames and emotions were such as to make sure the salvation of his own poor soul, was found to be a starveling and shrivelled sort of Christian experience. But the new missionary spirit which was enkindled just then, was like a flash of sunlight on a

OF MODERN MISSIONS

cloudy day, or the clearing up of a dark and murky atmosphere by a fresh breeze from the mountains. Men stopped worrying about self and got into the current of Christian work. Their souls rose and expanded with the thought of reclaiming a lost world; and coming thus into the very lines of Christ's own life and activity, they felt the touch and the joy of the Christ-like spirit. And so throughout all Protestant Christendom life was everywhere enriched and energized by the new missionary era. Men laid down the question of their personal salvation at the foot of the Cross while they asked "What wilt thou have me to do?" That transformation has been worth more to mankind a thousand times than the cost of all the missionary enterprises of the world. Fewer diaries are written now, no doubt, for men and women, and even the young, find too much to do for their fellow men. Now, even childhood is uplifted and ennobled by this impulse. In the increased knowledge of, and sympathy for, the world of mankind, you might almost say that the influence of the missionary work has of itself constituted a liberal education with thousands.

How has this impulse ennobled the Christian womanhood of our time? How many, even of the wealthy, who had every means of earthly enjoyment and were still unhappy because dissatisfied with their lives, have found in the foreign missionary work the joy of noble service and generous giving, of blessed fellowship with each other, and of concerted

QUESTIONS AND PHASES

and inspiring prayer? How have their womanliness and their ability on all lines of organization and noble activity been increased? But this blessing has inured not only to individual souls, but to the whole religious and eleemosynary work of the church here at home. The late Dr. Mullens, in a book entitled "London and Calcutta" showed that nearly every one of the benevolent movements which had been organized in Great Britain had sprung from the earlier impulse of foreign missionary work. Home missionary societies, city missionary organizations, eleemosynary institutions were just so many reflux currents setting back homeward from the great wave of Christian sympathy which had flowed out toward the races of the heathen world. And I need hardly urge upon my intelligent readers the fact that this very same thing has occurred in this country. Out of the small societies, organized for work among the Indians, our home missionary agencies have grown. Indian mission schools are now represented by some of our most useful colleges. Woman's work for woman in heathen lands has inspired corresponding zeal and effort for all exceptional populations on our own shores. Zenana bands and the student volunteer movements have crystallized into a mighty organization of Christian Endeavor along all lines of work.

(7) The work of foreign missions has taught the Church and the world a valuable lesson in comparative ethics. It has demonstrated not only the

OF MODERN MISSIONS

universal applicability of Christian ethics to all nations and races, but also their infinite superiority. We all admit that many of the ethnic faiths teach ethical principles, but it is quite another thing to apply them in practical form and general observance—in other words—to make them effectual in governing society and all kinds of society. The ethics of Islam could never meet the wants of Europe or America. They have never elevated any people beyond a moderate degree. They have in many respects demoralized the new races which conquest has brought under their power. Islam loves the desert or the sleepy and sensuous stagnation which marks the character of the East; it involves the enslavement of woman and the restrictiveness that checks and petrifies all progress. A Mohammed Webb, calling the teeming American populace to Moslem prayers from a third story window on Union Square, or defending polygamy in a religious parliament in Chicago, are certainly out of place.

The cultus of Buddhism would prove a sad “misfit” in any Western land. The pauperism of New York is bad enough as it is: but what would we think if tens of thousands of yellow-robed priests were swarming through its streets with a beggar’s bowl as in Siam, and our bustling, matter of fact people were asked to regard these as the most worthy and sacred of our population? Theosophists and esoteric Buddhists tell us that Thibet is the fountain head of celestial wisdom—that heaven-forsaken

QUESTIONS AND PHASES

country, if there is one, where a large per cent. of the population, male and female, are immured in the dirt and squalor of snow-bound monasteries, while the masses are left to their ignorance and poverty and the sanctioned vice of polyandry. But we have no demand for the ethics or the social and religious customs of the Orient, and we can dispense with the occult wisdom of its mildewed and moss-grown asceticism. Our Christian ethics have shown again and again their universal adaptation and their molding power in all heathen lands. In every land and clime, among peoples of every rank and grade, newly formed Christian communities have developed the same order and borne the same fruits. Disinterested testimonies on this subject are innumerable. Even Charles Darwin repeatedly expressed his surprise at the moral order which missions had established in the East Indian archipelago and among the savage tribes of Terra del Fuego.

And not only in contrast with other religious systems do our Christian ethics stand forth in peerless beauty and in power, but they compare equally well with any cultus that agnosticism or the religions of humanity have ever devised. If we may judge by the actual history, either of heathen races or of philosophic systems in our time, the true data of ethics are the teachings of the New Testament. We have in this missionary era acquainted ourselves with all races and all cults, the best and the worst, and we find but one power to regenerate human society. Well did the

OF MODERN MISSIONS

late James Russell Lowell defy the sceptics of England "to point to any spot ten miles square on this globe of ours where a decent man can live in decency, supporting and educating his children, a place where age is reverenced, infancy protected, manhood respected, womanhood honored, and human life held in due regard, where the Gospel of Christ had not gone and cleared the way, and laid the foundation, and made decency and society possible."

(8) The work of foreign missions has reached the most advanced position in respect to Christian union, and has given the clearest demonstration of its practicability. As an example, for the last two years conferences have been held by the different Protestant missionary boards and societies in this country and Canada, for the purpose of securing cordial comity and general co-operation in the one great work. In minor things they differ: they are called by different names; they have different rubrics as to church order; they pursue their distinct lines of operation. But while they are called to surrender nothing that is a matter of sincere conviction, they strive to emphasize those more essential points in which they are one; namely, the fact that men are ruined by sin and are in perishing need of salvation; that Jesus is the all-sufficient Savior, and the only name given under heaven among men whereby we must be saved; that the omnipotent power of the Holy Ghost is indispensable in transforming the hearts and lives of men; that salvation is by faith

QUESTIONS AND PHASES

in Christ, and that in order to extend that faith it is necessary to go into all the world and preach the Gospel to every creature.

These organizations stand together against all those errors which would deny the divinity of Christ, and dispense with a vicarious atonement; which would explain away the personality and office work of the Holy Ghost; which would weaken the authority of the Word of God; which would teach the perfectibility of human nature without divine aid; which would deny the universality of the religion of Jesus Christ, and virtually remand it to a place among the ethnic faiths; which would regard Christian experience as a development from naturalistic elements, and not the work of regenerating grace; which would proclaim a mere gospel of humanity and a universal brotherhood without the headship of Christ; which would rest in a charity of practical indifference, and regard the great work of evangelizing non-Christian nations as an impertinent intrusion. Now this practical alliance, embracing not merely thousands but even millions of Christians on this continent, carries with it an immense power of conviction and of efficiency.

It verifies and magnifies the unity of the Spirit and the common bond of love in Christ. It partially fulfils His prayer that all His disciples may be one, even as He and the Father are one.

(9) But there is one more point in which the great work of foreign missions corroborates and

OF MODERN MISSIONS

strengthens the essential doctrines of the Christian Church, and to that I call a moment's attention as the most significant, the most incontestable of all. I allude to its wonderful demonstration of the transforming power of the Gospel, over individuals and over races and nations of mankind. Calvinists and Arminians differ as to the place of emphasis, but they both preach salvation through Christ, and a veritable regeneration by the Spirit of God. Protestants and Catholics agree on this point. But the sceptical world deny that there is any such power in the Gospel, and this is a crucial question of our time. Aside from the teachings of the scriptures, is the church justified and sustained in the doctrine, that the Gospel has a transforming power over hearts of men? In reply let me add that the most perfect verification of this scriptural truth is found in the work of missions. What we profess is the absolute necessity of the new birth; and not only the necessity but the reality of the new birth, is attested in the history of missionary effort among all races and conditions of men. The Gospel does in fact transform the human soul.

We read and hear much of heredity. The sceptical world used to scoff at the idea of heredity, and the responsibility which attends a race apostasy, but sociologists and biologists of our day transcend the strongest types of hyper-Calvinism, and make everything of heredity. Its domination is extreme; it molds not only character, but the very molecules of

QUESTIONS AND PHASES

the brain and nerves. On these, character depends to such an extent as almost to destroy moral responsibility, not only, but absolutely to preclude any moral changes except by slow process. By the very shape of the skull scientists claim to read the character of generations which passed ages ago. In other words, there is a physiology of the mind which defies great moral improvement; the intuitions which men have are the treasured and hereditary experiences of past generations. The Fijian can no more be changed, or the denizen of the New Hebrides than you can change the instincts of animals.

Now against all this assumption of science, and in favor of that despised and ridiculed doctrine of a new birth, the missionary work brings forward its witnesses. It places on the stand the savage Fijian of forty years ago, the cannibal of New Hebrides, the vile, brutish Samoan, who will testify that the mighty power of God's Spirit transformed them in a day, and that in the course of a few years, whole islands and groups of islands have been changed into Christian communities,—Christian communities which would put many of our churches to shame by their more godly and consistent lives. Who can estimate the power of such demonstrations as this? I say therefore, in the very deepest sense the missionary work is bound up in our doctrinal system; they stand or fall together. While on the one hand we cannot possibly maintain a creed which shall be constantly belied by apathy and indifference of an ortho-

OF MODERN MISSIONS

odox but dead Christian church, and can never make the world believe that we are in earnest so long as we have nothing of the Christ-like pity for the degraded and ruined; so on the other hand if, strengthened by these attestations of our faith, we gather new courage, take on new measures of zeal, and go forth to the actual conquest of the world, acting out and illustrating our faith, it is not in the power of all scepticism or all pride of intellect and worldly power to resist or even gainsay the effort and the triumph of the Christian church.

A FOREIGN MISSION BOARD A UNIVERSITY OF BENEFICENCE

THE Church will never adequately prosecute her work of foreign missions until she gains a more comprehensive view of the variety and extent of the enterprise which she has undertaken. It is well nigh impossible to make it clearly understood, it is so vast, so widely extended, and it embraces so many forms of effort. The constant tendency is to look upon it as simply one of seven or eight distinct church enterprises, all to be treated with the same strict impartiality as a family of children under one parental roof. Consequently, churches which make only one annual collection for foreign missions, do not realize what it is that they are expecting to be accomplished with it, and how impossible it is to render so enormous a tale of brick with so little straw.

A board of foreign missions is really a university of Christian beneficence.

(1) It is an extensive missionary organization in the sense of employing the services of living men and women to preach and teach the Gospel. Some of these are missionaries sent from their native lands, and they number hundreds. Others, and generally

OF MODERN MISSIONS

a much larger number, are native preachers, teachers and helpers who have forsaken the faiths of their fathers and have entered the army of Christian conquest. All this involves a peculiarly sacred obligation. In no other service is the faith of the Church so solemnly plighted; since in no other is there so great a venture assumed by those who are commissioned.

These thousands of missionaries, of whatever societies, leaving home and country, have entered this work for life. It has cost much for their voyages, and their support while learning the languages. If the supply of funds should decline, shall they sacrifice all this outlay and be called back? Surely they cannot be left where they are without support; they are an army in the enemy's country, and far from their base of supply. They have gone forth on the virtual pledge of a great and wealthy constituency and its good faith must be kept. The common sentiment of mankind, even though sympathizing never so little with the great cause of missions, would consider us bound by every dictate of honor to support our Christian soldiers at the front. Other thousands of native preachers and helpers also, at the instance and persuasion of messengers from Christian lands, have embarked in the same enterprise, and have so to speak, burned their ships behind them. They have broken with their old faiths and cast their lot with strangers. They have incurred the hatred and persecution of friends and even kindred by undertaking the advocacy of a foreign religion. I appeal to all

QUESTIONS AND PHASES

friends of missions, shall we forsake them now and turn them adrift to meet the scorn of their neighbors and to be driven to despair and perhaps apostacy from the faith? Such a course would bring reproach upon the whole missionary cause, nay upon Christianity itself. It would lead critics to ask "What kind of a religion is this which persuades men to renounce the faith of their fathers and break with their kindred, and then forsake them?" Let us be fully conscious of what we are doing, when we think of abandoning or even neglecting those who have enlisted under our banners.

There are many moral risks in sending missionaries to the Orient to overthrow venerable religious systems, and break up ancient social customs. Not only in the view of those who believe in these systems, but also in the opinions of thousands of their sympathizers in our own land, our undertaking is wild and chimerical; nay is obtrusive and impertinent. The trend of much of our popular literature is against it. The so-called charity of an imaginary and sentimental brotherhood of men condemns it. On the other hand, we believe in it as the only logical outcome of a supernatural Christianity whose commission is divine and irresistible. So before God and men the Church is a spectacle. She has entered upon a great and openly avowed conquest, and the world and the universe are witnesses. If the effort is not an earnest one, is not sustained, is not thoroughly carried out, it will prove worse than a failure;

OF MODERN MISSIONS

it will bring untold reproach upon the whole cause of our Redeemer. The Christian Church is on trial in its foreign mission work. It has thrown out its challenge, announced its purpose, chosen its strategic points, and actually arrayed its forces in front of the enemy. How can it sound a retreat? Have we well considered the responsibility which Christendom has assumed in thus laying siege to so many nations and systems, and with a force which relatively is less than Gideon's band, or even the Syrian shepherd lad with his sling? Have we rightly measured the alternatives of success on the one hand and of failure on the other? If we move forward adequately and victoriously, we shall give a greater emphasis and reality to our creed than any formularies can express.

We often point to the conquests of Christianity in the past as proofs of its divine origin. Many a time has it been said that the greatest miracle that the Christian faith can present is the wonderful history of its progress in many lands, and especially in the transformations which it has wrought upon the uncivilized races of Europe. Is it less true that similar conquests now may constitute the best evidences of the divine power of the Gospel. Who can estimate the possibilities of such testimony, if the Church were fully awake to her opportunities?

But there is a grave alternative to be considered: if we falter and fail, we shall give countenance to the jeers of the enemy who already challenge the sincerity of our belief, and who point to the shameful

QUESTIONS AND PHASES

disproportion between the lavish expenditures made for every form of selfish gratification and the poor dole which we offer for what we profess to regard as the supreme object of duty and of life. Failure, or even apathy, in the great missionary enterprise will give countenance to the often repeated allegation that Christianity has lost its power and become effete, that its doctrines have lost their positive force, and that the Church herself has come to feel at heart that all religions are much alike and that each may be best suited to its environments, though none are divine. This enterprise is not merely a matter of so much money contributed more or less; it is a great moral issue to which angels and men are witnesses.

(2) A board of foreign missions is a vast church erection society. Nay, it builds not only churches, but homes for its missionaries. An army of invasion of whatever kind must carry its armaments and equipments; and also its provisions and its shelter from the storm. It is impossible for those who are only familiar with the comforts to be found in their own land, to realize the indispensable necessity of building homes for our missionaries in heathen countries. It were a poor economy to place them in bamboo huts under a tropical sun, or on the malarious mud floors of native houses; we cannot so trifle with precious lives. Even on the low ground of mere business principles, our missionaries must be provided with houses suited to an American constitu-

OF MODERN MISSIONS

tion, and it is cheapest to build them in such a manner that they will last for a reasonable time. What sagacious commander, if he expected to win success, would cripple his army by needless exposure or by an inadequate commissariat. A cavalry regiment or an express company would deem it a wise economy to maintain the health and vigor of its horses. A traveling menagerie would carefully protect its rare and expensive beasts and reptiles, from whatever should endanger life or health.

But something quite different from this is often applied to the missionary service. One would suppose that in this high vocation the great desideratum were not vigorous health and strength for work, but the conspicuous and startling spectacle of slow martyrdom, and the general sanctifying influence of missionary graves. We are aware that great wisdom and discrimination are required in this matter, for there is another extreme. The just medium between a wasteful economy and a wasteful extravagance is sometimes hard to find. Missionary boards are sometimes severely tried by the inexperience or foolish ambition of some young missionary who makes an unwise expenditure; but there are many more cases, especially at interior stations, in which for want of funds missionaries are living in native-built houses of dried mud walls. In the rainy season these sometimes drip with moisture, and liquid mold breeds disease. And the practical question now presented is,—how shall all these

QUESTIONS AND PHASES

manifold and pressing wants be met? With hundreds of chapels toward which the native churches can pay but a small part, and hundreds of missionaries' houses for which they can pay nothing, how is this vast structural work to be provided for? Do the churches give a well considered and adequate allowance for this separate and extensive work as they make a separate offering for church erection boards at home. If not, why not? On what principle is the distinction based? Why is it that we have but one annual collection for the salaries of our missionaries, for their helpers, for their chapels, for their homes, and for a multitude of things not yet named?

(3) A board of foreign missions is a great bureau of education. It is true that the work is mainly performed by the force already mentioned, namely, missionaries and native preachers and teachers when ready for actual work. But wherewithal shall we recruit and enlarge this native force? Not only in the current evangelistic service, but in all our boarding schools, from the lower grades to the college and theological seminary, there must be sustentation as well as instruction. Small tuition fees are secured where it is possible, but mainly the thousands of pupils must be clothed and fed from the one treasury. In this country we have separate boards of education which receive contributions for this specific object. The fact is recognized that the great hope of church extension in this country lies in the education of a numerous, well trained ministry, and that those who

OF MODERN MISSIONS

for purposes of prolonged study are withdrawn from active and remunerative business, must for a time be aided from some general fund. Now precisely the same wants and the same conditions exist on all the foreign mission fields. They exist there in a much greater degree, as the general poverty is greater, and the sympathy and aid of kindred and friends are immeasurably less; in fact, kindred and friends have in most cases become bitterest foes. Moreover, in this country a large part of the expense of education, the preparatory education even of the ministry, is provided for by the state; but it were a great mistake to suppose that education in the established colleges and universities of countries like India and Japan can be depended upon for even a partial training of native preachers, to say nothing of those countries in which no government aid is rendered.

Rationalistic tendencies appear in the instruction given in some of our universities in this country as well as in those of India; but here they are guarded against to a great extent by family influence and early training, by the work of Young Men's Christian Associations, and by the general prevalence of Christian sentiment. But there are no such safeguards for university students on the mission fields. Anyone who has read the interesting book, *The Diary of a Japanese Convert*, will have seen how different from our own is the mental and moral attitude of those whose antecedents were heathen. The Church through its missionary agencies must as-

QUESTIONS AND PHASES

sume the whole burden of ministerial education, and if the work of foreign missions is to be carried on adequately, and with good hope of success, there is an imperative demand for positive and efficient educational provisions to supply the needs of the foreign field. Yet this great interest too can look only for its small share of our annual church collection. It is readily seen that missionaries enough to convert the world can never be sent from the Christian lands of the West. All thoughtful men must agree with the utterance so often made that, "India must convert India and China must convert China;" and yet somehow the Church is marvelously wedded to the notion of bringing all this about by the ridiculous dole of one annual collection.

(4) A board of foreign missions is an extensive board of aid for securing the plants of schools and colleges, with all their furnishing and equipment. I have already spoken of church buildings and missionaries' dwellings, but there is another structural department, embracing colleges and seminaries for both sexes, industrial school plants and boarding schools of various grades down to the orphanage and the kindergarten. For the tens of thousands of pupils in day schools humble buildings are rented, but for the boarding schools of all ranks, permanent buildings are generally erected or purchased with mission funds. The Presbyterian Board, alone, not to mention others, has such institutions scattered over Syria, Persia, India, Siam, Laos, China, Korea, Japan,

OF MODERN MISSIONS

Brazil, Chili, Colombia, Mexico, and Guatemala. In a very few instances provision has been made by large individual gifts, but as a rule the one annual collection is the Aladdin's lamp whose magic is expected to cover the earth with educational institutions. In many of our mission fields the governments under the spur of missions no doubt, and the added motive of rivalry, are supplying the means of advanced education on a liberal scale. Fine buildings and all needed appliances are generously supplied. The government colleges in Brazil may be mentioned specially in this connection. There is a great advance also in Mexico. And the influence in these institutions is anything but favorable to evangelical truth. The extent of university education in India is well known, and its character unfortunately has been rather agnostic. In Japan, the Tokyo University is aspiring to be one of the first educational centres in the world. In proportion to its age it has no rival anywhere. It already numbers scores of professors and teachers. Almost every department of learning is taken up on the most generous scale and with ample provision.

Now Christianity has not thus far held a secondary place in education. It would be an unspeakable humiliation if now, in a country which fifty years ago was in the utter darkness of heathenism, the whole mission work should be overshadowed and discredited by higher grades of secular education, wholly godless, and looking down upon our missionary edu-

QUESTIONS AND PHASES

cation with a feeling akin to pity. In these circumstances the churches in Christendom cannot measure the interests of Christian education by the geography of their own lands merely; for the world has become geographically one, and the interests of education and the general advancement are one and the same the world over. We cannot, therefore, lavish all our munificence upon the institutions at our door, while we leave Christian education out upon the wide battle-fields of truth and error to languish and sink into contempt. There cannot be disease or paralysis at the extremities without sapping the source of life at the vital centres. Here then is a problem whose gravity cannot be overestimated. Here are questions touching the struggle of Christian truth with world-wide error which will soon demand careful attention. In a word we must plan more deeply and broadly. The nations cannot be converted to Christ by instrumentalities which are measured by the present proportions of outlay. We are dipping the ocean with a spoon. We are disregarding the Savior's maxim, that he who would go to war must count his forces adequately, and in proportion to the conquest which he would make. We are inviting defeat.

(5) A board of foreign missions is a great publishing establishment. In our own land religious books and papers are supplied from many sources, and Bibles are multiplied almost as the leaves of autumn; but in heathen lands there is no literature till the missionary creates one. Among many tribes

OF MODERN MISSIONS

neither printing nor writing is known, and sometimes a language or dialect is without grammatical form. In some eastern lands where old religious systems are found, elaborate and extensive literatures survive, the treasures, perhaps, of a bygone and more enlightened age, but they are not within the reach of the people and are not read even by the priesthood. Hindus are ignorant of Sanscrit, the Siamese Buddhists of the sacred Pali, and the Bombay Parsees of the Zend and the Pelavi. Here is our opportunity.

A Prince of Siam said to a missionary of the Presbyterian Board, "The literature which you have published is really the first religious literature that the people of Siam have ever read. Your books may be found in the homes of the leading classes and even in the royal palace, where they have a first hearing; for Buddhists, I am sorry to say, have never furnished the people with the literature of Buddhism. Even the most intelligent classes, and to a large extent the priests, are ignorant of it. This neglect has been a great mistake, for now your Christian books are read with fresh interest."

Only one who has visited the mission fields from land to land can realize the popular need of religious literature or the vast expenditure of labor and of money by which so many mission presses are built and manned, and kept at work with their daily issues of thousands of pages. In translating, in writing compends of theology and history, or commentaries

QUESTIONS AND PHASES

and tracts and school books of all kinds, the missionary force is employed; but the added financial expenditure in buildings, presses, apparatus, and the employment of a large force of skilled and unskilled laborers, is very great. In scarcely any other department have missions done so much to revolutionize eastern lands as in this. The work of the Syria Mission in translating the Bible into Arabic, and in more beautiful type than Arabs had ever seen before, was a great event in the history of Arabic speaking races; and the revolution which was accomplished in the printing of the Chinese language, by the great dictionaries of Dr. S. Wells Williams and Dr. J. C. Hepburn, both printed by a mission press, were equally grand achievements. Rev. James S. Gale, a missionary of the Presbyterian church, U. S. A., has done a similar work in Korea. The possibilities which lie along this line of effort will be realized when we reflect that the Bible in whole or in part is now translated into over three hundred languages and dialects. The press in Beirut has issued millions of pages of religious books and school books for its own and other missions, and the Presbyterian press in Shanghai has done the same for China, while its type foundry has supplied type for nearly all the early newspapers of the Chinese Empire.

(6) A foreign missionary board is a vast medical and eleemosynary society, having branches in many parts of the world. In China, Korea, Japan, Hainan, Siam, Laos, India, and Persia, the Presbyterian

OF MODERN MISSIONS

Board maintains over thirty hospitals and dispensaries. This presents another very large item for buildings and equipments. And the work in this department must be done thoroughly if at all. Difficult surgical cases must be under complete control. Patients must be removed from the discomfort and neglect of native households and placed in hospital wards, or they will die, and superstitious prejudice will charge the responsibility upon our faith and our whole work. Thousands of surgical operations are performed every year, and hundreds of thousands of persons receive medical treatment, and not only buildings but the support of the patients, the medicines and appliances, and the large force of servants and nurses, must be provided. The general influence exerted by medical missions can never be fully estimated. Not only the multitudes who have been healed are rendered more impressible by the truth, but grateful households and wondering communities. The miracles of surgery which are wrought every day, become silent heralds far and near, and where they have opened the way the seed sowing follows. And not only this: every hospital becomes a medical training school for native physicians of both sexes, and through their influence medical practice is being revolutionized throughout whole nations. It were a pity that such a work could not be greatly enlarged. But our medical work must also look for support to its meagre share of the one collection. It may have been a rainy day collection, or

QUESTIONS AND PHASES

the fortuitous loose change of the donors was low, but there is no help for it: it must pass for the gift of the year for all the physical wants and woes of the heathen world.

In order to realize more fully the deficiencies of our provision for the medical work of the vast and destitute races of benighted men, let us pause and consider what is done in this one department here at home. What magnificent hospitals are now provided in our great cities! In New York it is claimed by some that we have too many. In addition to those which are provided from municipal or state fund, all the Christian and Jewish denominations vie with each other in the most popular of all charities. Most heartily do we rejoice in it. It honors and even glorifies that spirit of Christianity which has created such a sentiment and such results. One beautiful feature of this charity is that all classes of the suffering are admitted without respect to creed or nationality. But why the difference between this work which is at our door and under our eye, and which often perhaps involves a certain element of pride, and that which concerns so many millions of men and women with far worse needs on foreign fields? Is this Christ-like work for humanity a matter of geography, that we should spend hundreds of thousands of dollars on the mere architecture of our hospitals here while we point the suffering millions of Asia and Africa to our one annual missionary collection, waited for as it is by more competing claimants than

OF MODERN MISSIONS

ever gathered around Bethesda, and simply say to them "Be ye clothed and be ye fed and be ye healed!"

Now these classifications suggest a general inadequacy in our methods of raising money for foreign missions, an inadequacy which will continue to be fatal to great success until some radical change shall be made. The present plan has aptly enough been characterized as merely "dabbling with missions." It is something less than skirmishing: it is an impossible sort of procedure and would hardly seem to indicate any serious purpose or expectation of success. We are trying to carry on our manifold work on the great dark continents, on a principle the very reverse of that which we employ in our own land. Here we follow a law of expansion and ramification—there a law of contraction and concentration. Here as the work of the Church has grown we have multiplied agencies and given to each a distinct administration and a distinct support. Here we have our missionary work divided into home missions and city missions, and special missions connected with different congregations. In the Presbyterian church we have beside these, church extension committees, and special missionary agencies for the presbyteries and synods. We provide separate administrations and separate collections each, for education, publication, church erection, the freedman, and systematic aid for colleges. We make collections for Bible societies, and tract societies, and the Sunday School Union, for hospitals and asylums and orphanages. What

QUESTIONS AND PHASES

would be thought of the policy of including all these objects in one collection, and that collection taken perhaps with a mere announcement and no appeal? Would not the bare suggestion be met with ridicule? Would not everybody conclude that the Church could not be in earnest but was only enacting a hollow and heartless farce.

But I have not yet fathomed the full difficulty that differentiates foreign missions from the varied benevolent work at home. So far from realizing the inadequacy of the provision we make for the many wants and woes of the great heathen world, the churches are constantly depleting the resources depended upon for the prosecution and expansion of existing work, by diverting even their small gifts to a hundred subordinate and divisive schemes which happen to appeal to the fancy. A vague and indiscriminate sense seems to be applied to the term *foreign*, as if the emphasis were there, rather than on any great definite undertaking for the conversion of men: as if it were of no consequence what the object may be or where it is located, if only it is far off. It may be some ill judged or irresponsible scheme undertaken by an individual. It is rather "taking" perhaps and so the customary annual contribution for foreign missions or a part of it is set down to its credit. Even the one small gift of the year for a score of needy and accredited objects is diverted to nobody knows what.

While the utmost economy is observed in the work

OF MODERN MISSIONS

of the great boards, while all the extent and variety of the above named operations on a score of distant fields, are to be administered by from two to five executive officers, and complaints are often made that even that small force cannot be reduced, each one of the hundred independent missionary schemes is manned by an able bodied solicitor, with salary and large traveling expenses, and the churches cheerfully support this army while their own cheaper organized agencies are crippled by debts. Unless some very positive and concerted action is taken by the churches to the contrary, this inadequacy of support for established foreign missions seems little likely to improve, and for the reason that the number of objects nearer home increases in a greater ratio than the supply of funds. Expendiures within the local congregation are becoming constantly larger: the inventiveness of the people in ways and means outruns the missionary spirit. Humanitarian charities greatly increase in number and variety, and we would not have it otherwise. Personal luxuries, family luxuries, social luxuries of all kinds, absorb more and more the means of the Church; and the self interests, and the nearer charities have the great advantage of being close at hand. Objects in the foreground always seem large and conspicuous and their appeal is strong, while "the regions beyond" are only a dim blue line in the horizon, and however much there may be of want and distress, the distant cry is unheard. The far off charnel houses, and scenes of

QUESTIONS AND PHASES

violence or suffering, are unseen. When shall the dim and narrowing perspective of the world's great want cease from this fatal illusion? When shall the enlarged and intelligent faith of the church come to see the problem of a world-wide redemption in some small degree as God sees it? When shall we proceed with this vast undertaking on some intelligent and adequate plan? When shall not merely sentiment and enthusiasm but common sense assume her proper place in the work of missions, and a true arithmetic of the finances be applied as in all things else?

We look out into the future of this greatest of all conquests and not a very distant future. Over against the boundless wealth which God has given us to do with, we see the accumulating needs and opportunities of a world overcrowded with populations which increase much faster than our propagandism—always poor, more or less indifferent, and yet more and more demonstrating the truth that God is no respecter of persons or of races. We see the native preachers on the mission fields increased from hundreds to thousands, and their congregations yet too poor to assume the many lines of Christian work, and we ask how are our responsibilities to be met. On what plan? Shall we abolish the distinction of "home" and "foreign," overlook national boundaries and even the wide barriers of the sea, and carry out our ecclesiastical methods and our divisions of labor and of contribution in all lands alike? Shall the churches of various names authorize their boards

OF MODERN MISSIONS

of Church Erection to build churches in India and China as well as in Montana? Shall proportionate educational aid be extended to students for the ministry in Mexico and Brazil as well as at Princeton? Shall the Boards of Publication issue their printed pages not only from Philadelphia or New York, but from Shanghai and Beirut? Shall the great Bible Societies of New York and London, assume not a part as now, but the whole work of supplying the heathen world with the Word of God? Were there some such subdivisions of labor and responsibility as these, the crushing burdens of Foreign Missionary Boards would be greatly relieved and their supply of funds, such as it is, might be devoted to specific lines of work. The total would be immensely increased. The time may not have arrived for so radical a change, but in the not distant future either a change of the methods or a change in the scale must surely come.

THE PLACE OF HIGHER EDUCATION IN MISSIONARY WORK

FIFTY years ago a spirited discussion prevailed in American missionary circles in regard to schools and education. Within the last decade of the century the relative importance of mission schools and evangelization has again been widely discussed.

There is no problem in missionary policy which it is more difficult to solve, owing to the manifold and often conflicting considerations which ought to be weighed. The wisest conclusions must ever be open to modification.

The late Rev. S. H. Kellogg, D. D., told us in *The Missionary Review of the World*, of December, 1898, that when he first went to India in 1865 he had "a strong prepossession against educational mission work, but that after many years of experience and observation on the ground, though not actually engaged in such work, he "came to modify the extreme ground then taken." In his able and discriminating article in the *Review* he presented many cogent arguments in support of higher education in India as a missionary necessity. But again in his correspondence written later, he expressed grave

OF MODERN MISSIONS

misgivings in view of the political dangers of high secular education under the conditions now prevailing in India.

Mr. Benjamin Kidd in his *Social Evolution* has said that every movement by which this altruistic age seeks to raise up the ignorant and depressed, only prepares them more and more, for competition with, and perhaps hostility to, their benefactors; that as the lower classes are always in the majority, the power thus descends from the higher to the lower ranks; and that accordingly, society is always dying at the top. Something like this has already appeared as a result of Anglo-Indian education, and to some extent, of missionary education. Within the last year it has been found that university graduates, and some who had been regarded as loyal sons of mission schools and of the Christian church, had sympathized with the Mohammedan uprisings on the Afghan border, and had created serious apprehensions for the future. The personal ambitions of educated men are always strong; they are weary of subjection to foreign rule, and their growing consciousness of patriotism and the pride of race are so much fuel stored up for any great political conflagration that may occur. The possible outcome of higher secular education at a time when Franco-Russian diplomacy and Mohammedan fanaticism are alike menacing the British Indian Empire, may well cause some hesitation—and yet shall safety be found in popular ignorance?

QUESTIONS AND PHASES

It remains to be seen how far the same dangers may arise in the American attempt to enlighten and elevate the inhabitants of Porto Rico and the Philippines. Doubtless with every degree of improvement, the desire for self-government will become more active, and that desire will always outrun any real fitness for such an experiment.

Mr. Kidd does not urge his theory as a reason why the dictates of altruism should cease to act, and men should forbear to benefit their fellowmen; much less should missionary policy be so changed as to leave the benighted in ignorance and degradation. The social evolutionist regards the present altruistic movement as an inevitable and irresistible drift in our race development; the Christian recognizes and obeys a far higher and more rational force which he finds in a divine commission and an all controlling providence. In such guidance he can safely trust. The path of duty must sometimes be followed, though its entire course to the end cannot be foreseen.

The circumstances and conditions of educational work differ, not only in different lands, but also in different periods. Some of the expectations which were entertained a century ago have been disappointed; others have met with only modified fulfillment. It was understood that inveterate systems of error would need to be overcome, and much rubbish be removed before the superstructure of Christianity and Christian civilization could be reared; but the

OF MODERN MISSIONS

church was not quite prepared for all the changes which have in fact occurred. Very generally it was supposed to be the wise course to begin with the young and rise from primary to higher grades of schools,—encouraged by the fact that so much had been accomplished by general education in Christian lands.

But perhaps it was not duly considered that this general education had, in our case, been a slow growth, and that its sudden introduction among peoples enthralled by old heathen customs, and steeped in false philosophies might develop results somewhat different from those which had been expected. The task undertaken in India and in the Turkish Empire, for example, involved the impact of a full-fledged civilization upon other civilizations which were also fully developed though on different lines. This implied not merely persuasion, but gradual revolution. Any Hindu at the beginning of this century would have been justified in a prophecy that the missions and the civilization of the Anglo-Saxon, if successful, would involve the overthrow not only of the old Hinduism, but of India's social and political institutions. Where so great changes are liable to occur, it is impossible to foresee all the results of education, and especially higher education, upon a non-Christian race. And we ought not to be surprised if, as a result of our progress and in proportion to our progress, even greater antagonisms should yet rise up against our missionary work.

QUESTIONS AND PHASES

One result of higher education in India and the Turkish Empire, taken together with the opening of increased commercial relations with other lands, has been the awakening of an ambition to seek especially an English or a French education as a means of business thrift. The spirit developed has been disappointing to the missionaries who had hoped for consecrated lives enlisted in winning men to the Cross, but who have found instead of this, an all-absorbing desire to secure advantageous positions in governmental or commercial employments. Moreover, it has been found very generally, that the education of young men in the great seaport cities, where they were subjected to a controlling cosmopolitan influence, has been attended with more or less denationalization. Many young men from Mt. Lebanon, trained in Beirut, or Armenians from Central Turkey, educated at Constantinople, have been quick to catch the foreign spirit, to assume foreign airs, and to develop from their education a positive unfitness for the humble walks of missionary life among their countrymen in the rural districts. A later outcome of the same general influence, has been the creation of a desire to visit Europe or America to obtain a still higher education, generally with a professed purpose to return to a greater usefulness at home; but sooner or later disclosing an ambition to be placed upon the footing and the salary of a foreign missionary.

And the influence of this movement has not been

OF MODERN MISSIONS

confined to those who have been selected as candidates for the ministry or for teaching, but has extended to hundreds of others in various ranks of life. Colonies of Armenians, Syrians, Bulgarians, Persians, are now found in our American cities, and the whole movement in its far-reaching influence seems to promise a serious depletion of the ranks of intelligent youth who ought to be trained at home as Christian laborers.

Another unexpected result of foreign education, particularly English education, has been the rehabilitation of the old false systems which it was our purpose to overthrow. In India the educated young men of the present generation have, through Western influence, been made familiar, as never before, with their own faiths and philosophies. This has not all been accomplished by missionary institutions, but more largely by those under the auspices of the government; yet, to some extent, our own English education has led on to the same results. While we have greatly extended the English language as a medium of enlightenment, there has been a revival of Sanscrit learning with extensive expurgated translations of Sanscrit literature into English, so that hundreds have been made acquainted with their own systems, through our language acquired in the mission schools. These changes in the attitude and equipment of young India render it necessary that some adequate knowledge of the Hindu religions and phi-

QUESTIONS AND PHASES

Iosophies should be acquired by all who would be successful missionaries.

Our agnostic speculations also have found their way to India and Japan. As a result of the investigations of a society formed in Calcutta for the diffusion of a wholesome literature, it was found that Western infidelity in various forms was making quite as large a use of the English language in the diffusion of infidel and immoral books and pamphlets, as that of all missionary boards and societies taken together. And such literature has this advantage, that wealthy rajahs and others more or less hostile to Christian propagandism are ready to contribute largely for the circulation of the writings of Bradlaugh, Ingersoll, and Alcott, while such help is not found in the dissemination of Christian books. Then as to the literature of vice, French novels of the worst type, translated into cheap English forms, were found to be extensively imported as business ventures, by corrupt and unscrupulous men. The extent of this evil is appalling.

A similar state of things has appeared in Siam, where the late Dr. Arthur Mitchell, when on a visit a few years ago, was informed that the high officials of the Government were receding from their favorable attitude toward female education, for the reason that the Siamese women and girls who had learned to read, were being corrupted by the vile literature which was thrown upon the market at Bangkok. Such discouragements as these should not be allowed

OF MODERN MISSIONS

too great weight, but it is well to recognize the fact that tares are sown abundantly with the wheat, and that if the true husbandmen are not alert the tares may exceed the harvest.

Another consideration which has raised some question as to the policy of missionary education, is the alleged fact that in proportion to the great expenditure made by certain societies, especially engaged in the higher training, the number of conversions has seemed small as compared with the results gained by other societies devoted mainly to evangelistic work. A spirit of discontent with these results has sometimes manifested itself in the churches, and has been made a matter of criticism by the secular press, with invidious comparisons as to the relative "cost of a convert."

Now, a thoroughly enlightened estimate would, of course, make little account of these criticisms, and would place greater value upon the broader scope of future results. Still these complaints have not been easy to meet; and more or less in response to a popular feeling, certain societies have been organized with the paramount aim of direct evangelization, and their undenominational work based upon that policy, has won a large degree of sympathy and support. "Institutionalism," as it is sometimes rather slightly called, has been held at a discount, and men have plead for the direct work of preaching the Gospel as a message to the adults of this generation. In answer to the argument of the "seed-sow-

QUESTIONS AND PHASES

ers," it has been said that the fifty or sixty years of seed-sowing that have been spent in some fields ought by this time to bring forth plentiful harvests; that the great work demanded by the present generation of dying men cannot be longer sacrificed to the work of teaching a limited number from whom results are to be expected in the distant years to come. Under the influence of these various disappointments and difficulties, it is not strange that the whole question of missionary education should have come up for re-examination, and that a feeling in favor of placing greater emphasis upon the direct work of preaching the Gospel to men and women as it was proclaimed in the days of the apostles, should have come to demand greater attention. In most of the missionary organizations represented in the various conferences which have been held, not by Americans only, but by representatives of European societies, there has been an increasing conviction that the relative proportions in missionary effort should possibly be somewhat changed, and that all friends of missions should be emboldened to ask for abundant harvests now or soon, in the fields in which for so long a time institutional work of all kinds has been carried on, and where, as yet, the results are proportionately small.

But, on the other hand, let us fairly weigh some considerations which urge the maintenance and the advantages of higher education. Those who have read the reports of the late Parliament of Religions

OF MODERN MISSIONS

at Chicago, in 1893 must have reached the conclusion that the Church in her conquest of at least some of the non-Christian races, must expect to cope with men of a high order of intellect; men well trained in the principles of their own faiths and philosophies; men who have been stimulated and emboldened by the fellowship and encouragement of every form of infidelity from our own land; men who have been made familiar with all the weaknesses and blemishes found in the history of the Christian church; men who are stung with indignation at the outrages which, almost universally in the East and in the islands of the sea, are visited upon weaker races by representatives of Christian nations.

First, it is evident that some at least of our missionaries must be able defenders of the truth against manifold error. At a summer school attended by about 400 young native ministers and teachers in Japan a few years ago, a summary of conclusions was reached, one of which was, in substance, this: "We do not deem it necessary that many more missionaries shall be sent us from America to preach the Gospel to the masses of our people. The ordinary work of preaching can be done quite as well by educated men of our own race. But if our friends across the ocean can send us men capable of becoming leaders, able to teach us how we may grapple with rival systems of religion or philosophy, and all the burning questions which confront us, then the more they send the better." Now, such a demand

QUESTIONS AND PHASES

means not only a high grade of training for our missionaries, or some of them, but also for leading minds in the native church, for they especially will encounter the well-trained opposers.

I know how cheap and easy it is to answer all this by the taking plea, that "what our missionaries need is a knowledge of Christ and Him crucified." But Paul also knew something about Christ and Him crucified; and yet in placing young Titus as a missionary among the caviling and besotted inhabitants of Crete, he enjoined upon him that careful preparation which should enable him "to convince the gain-sayers," the vain talkers, and deceivers, "whose mouths must be stopped." And these were not mere babes in knowledge, but were trained and skillful cavilers, belonging—some of them—to "the circumcision," and their mouths were to be stopped, not with sanctimonious platitudes nor sweeping denunciations, but with sound arguments.

For several years *The Japan Mail* published a monthly *résumé* of the utterances of all religious and anti-religious systems. It has maintained in reality, a continuous Parliament of Religions along the same line as that of Chicago in 1893. Some of the educated Japanese, hostile to the Christian faith, have shown surprising familiarity with our faith and our church history, especially its alleged blemishes. And Mr. Hirai, on the floor of the Chicago Parliament, hurled back the dark and blighting record of the unjust diplomacy of Christian nations in a way which

OF MODERN MISSIONS

only a thoroughly informed missionary could answer.

I cite these facts in order to show that not only missionaries, but at least some of our native preachers and teachers, must be fitted to defend the Christian faith against powerful opponents, and to show the difference between the attitudes of the Christian church of the West and the nations of the West. One of the greatest necessities of our age is, that we shall have here at home educational facilities which shall enable chosen men by life-long study to speak with authority on all the great issues by which the Christian faith is confronted. And the same need will be felt, nay, is being felt, on some of our foreign fields. In educated circles in Japan there is, I think, greater attention given to religious thought than among us. However we may account for that fact, the Japanese are philosophers by a sort of instinct. The people of India are, perhaps, the most religious and the most metaphysical of any nation on the globe. Their literatures show that in remote ages profound philosophies were elaborated, evincing the deepest penetration into the mysteries of life and the nature and tendencies of the human soul. Here, it is alleged, we have been busy with material things; there, religious speculation has long held the larger place. The *Vedic Magazine*, published in Hindi, and in English, at Lahore, has presented some very caustic criticisms upon the habits and the characteristics of the average Anglo-Saxon. It characterizes him as a beef-eating and beer-drinking type of man,

QUESTIONS AND PHASES

whose luxurious life renders him incapable of spiritual contemplation. His civilization is one of material forces only, and his only real worship is that of outward display or hoarded pelf. The same magazine quoted a few years ago some of ex-President Andrew D. White's startling revelations of the corruptions of American municipal government, and held them up to thoughtful Orientals as a specimen of the results of Western civilization. This generation needs a new apologetic. It is no longer the old battle with gnostics and manichaeans, nor the later controversies with English deists or French encyclopedists; there are special issues that concern us now. And as the battle-ground will be not here alone, but on some of our great mission fields, shall we not prepare some of our native preachers and teachers to act well their part? If so, we must pay some attention to the *highest* missionary education.

I have already alluded to the fact that young men in India and Japan are well furnished with all the stock arguments against the Christian faith, and that they know how to use them. A young Hindu, about seventeen years of age, said to his Bible-class teacher, "Do you say that God made the world for His own glory?" "Yes." "Did it increase His glory?" "Yes." "Then how could He be infinite at first?" Another youth said, "Do you hold that God is everywhere present? Is He in every visible object and even within us?" "Yes." "Then He is in that idol yonder, is He not, and that is what we have always

OF MODERN MISSIONS

held." It is evidently a mistake to suppose that we have simply and only to tell the story of the Cross. That there is a very important—nay a chief place for that simple and direct work, I hope to show farther on; and although there are paid pundits employed for the purpose of interrupting the bazaar preacher with perplexing questions, it is a wise rule to avoid discussions, if possible. But the idea that either the missionary or the native preacher needs only to be taught the principles of our Christian religion, and that they can always meet the oppositions of heathen systems by ignoring them, is preposterous. If it should turn out in any of the great battle-fields of religious thought that Christianity, with all its claims to intellectual superiority, had shown itself unable to defend its doctrines or its history against the assailments of skilful Orientals, supposed to be ignorant "heathen," it would be a disaster to the cause of truth. Christianity would come to be looked upon with contempt by those whom we have professed to enlighten, and this discomfiture on the mission fields would soon cast its reflex influence upon the whole position of the Church at home. It is to be borne in mind that the world is one at last, and that with respect to religious thought, the boundaries of nationality are forever lost. The Parliament of Religions has come to stay. It began long before the Chicago committee had thought of it. Truth must everywhere be equipped for her final victory over error.

QUESTIONS AND PHASES

Again, not merely in religious thought and speculative philosophy, including a study of all sacred books, but in science and in history, Christianity must have a hand on all the greater mission fields. A warped and distorted science taking possession of leading minds, and more or less affecting every class, would constitute one of the worst barriers to the inculcation of Christian truth. For example the wide prevalence of materialistic evolution, claiming to cut up by the roots all the religious cosmogonies of the world—that of Genesis as well as that of the Brahmanas or of Manu—will, if left unchallenged in India or Japan, throw contempt upon our Christian Bible and largely upon the whole teaching of the Christian church.

In the above named article by Dr. Kellogg, the writer says with respect to the importance of instruction to native students in science: "They need to know that as the late George Romanes has said, the great advance of scientific knowledge in our day has done far more for Christianity than against it. In his *Thoughts on Religion*, edited by Canon Gore, astronomy, chemistry, electrical science, geology, biology, and even mathematics, when studied with the eye on the mathematics of nature, all bear consentient testimony to the falsehood alike of pantheism and materialism, and point unmistakably to the existence of a Supreme Being, who is not merely the material ground of being, not merely a vague, impersonal "power that makes for righteousness," but

OF MODERN MISSIONS

a God who is living and personal, the Creator and Lord of all. Christian teachers need to press these things on the educated men of non-Christian lands, and to let them clearly understand that these and other sublime and momentous inferences from the phenomena of the universe, have been regarded as the inevitable by a large number of the greatest scientific men of our day. They ought to know that such men as Clerk Maxwell, Lord Kelvin, Balfour, Stewart, Young, Secchi, Mivart, and many of their peers have not been ashamed to express this conviction."

And there is a like demand in the sphere of ethics. That an entirely secular education left in the hands of the governments, and dealing chiefly with schools of philosophy and of science, would in time overthrow the religious teachings of Hinduism, or the Buddhist and Shinto faiths of Japan, goes without saying. If, then, advanced Christian instruction should be withheld, what basis of ethics would be left?

And this difficulty is already being recognized and seriously felt in some eastern lands. The disciples of Huxley and Herbert Spencer in Japan have been trying to devise an ethical basis which would meet the wants of the people without recourse to the ethics of the New Testament. And if a race like the Hindus are by their education divested of their own religious faith, and left with no substitute, by what ethical restraints or promptings will that race be in-

QUESTIONS AND PHASES

fluenced? I am told that certain administrators of the India government, after a long experiment of mere secular training, which has left the minds of thousands of educated youth stranded on the dreary wastes of agnosticism and without fear of God or man, are convinced that this policy is fatal, and the most thoughtful minds are turning to Christian missions with increasing favor as the only thing that can supply the deficiency and save the nation from becoming morally bankrupt.

The ethical condition of a country in which the old systems have lost their power and Christian ethics have not gained a controlling force, is well illustrated in the following extract from a Japanese paper called the *Jiji Shimpo* and quoted in *The Japan Weekly Mail* of November 12, 1898. "In the world of ethics we find this party preaching the new code; that advocating the old. Here are men crying out for woman's rights and the honor of monogamy; there may be seen others who pride themselves on keeping several mistresses. In one circle nothing is heard but applause for the immemorial canons of filial piety and patriotic loyalty: men sacrifice their lives without a qualm at the dictates of leal fidelity, and girls sell themselves into a life of shame to support their parents. But turn in another direction and you shall hear equally strident sermons preached about personal freedom and popular government. In truth it may be said that Japan is at present in a state of chaos. The obvious *role* to be played by statesmen

OF MODERN MISSIONS

in such a season of seething transformation is to obey the dictates of moderation and liberality, and to suffer the course of evolution to proceed without interruption. The fittest will survive, and the fittest must be suffered to work out its own salvation. Yet in certain directions freedom of movement is mercilessly checked and sharp restraints are imposed. Such abuses are notably apparent in the spheres of education and religion. Legislators and administrators hamper the free course of evolution; interfere with the working of the great law of the survival of the fittest, and postpone the nation's emergence from a state of chaos."

The question has been raised, and I refer to it in this close connection, whether it might not be better for missionary societies to dispense with governmental stipends which are given toward the support of their educational institutions in India. Were the restrictions as stringent as those imposed by the government of Austria upon all Protestant missionary operations, there might be reason for rejecting such aid; but such is not the case in India; and surely if the government is looking to Missions for their moral influence in the great issues which have arisen, we should not be slow to enter into that alliance so far as the demands of other forms of work shall permit.

It is not to be overlooked that if Christian missionaries in a country like India or Japan were to withdraw from the work of higher education, Christianity would be the only prominent religion to aban-

QUESTIONS AND PHASES

don the control of the more thoughtful classes, and it would at once take a very subordinate place in the arena of conflicting religious thought. The government schools in India, though under the supreme control of a Christian empire, will not undertake the advocacy of the Christian faith. Meanwhile Mohammedans have a college at Alighar, the Arya Somaj has established one at Lahore, and Madame Besant and her theosophic friends, having already a college at Benares, are trying to raise it to the supreme grade of a great national university. The plea of its eloquent advocate is that the government education is destitute of religious elements and that the Hindu religion in its modern theosophic form must be inculcated if the country is to be saved from ruin. All these institutions, and especially those of the Aryas and the theosophists will maintain persistent warfare upon Christianity. They will, however, inconsistently with their own grotesque teachings, claim fellowship with Western agnosticism in heralding the alleged victory of science over our traditional faith and will join in the proud assumption that Christianity is obsolete and dead. There should be educated Christian natives who can overthrow their allegations. In Japan the non-Christian graduates of Tokyo University already assume a supercilious air of contempt for the grades of education found in the missionary colleges and training schools, and this ground also must be contested.

The old universities of the non-Christian systems,

OF MODERN MISSIONS

as for example the Azar or Mohammedan university in Cairo and the Vedantin colleges of Benares have less sympathy with Western science and speculations, and are not likely to show direct and active rivalry with Christian schools; they pursue in the old dignified way the stereotyped and age-long methods which have seemed all sufficient and beyond the possible need of changes. But the mere *vis inertia* of their influence upon Hindu and Mohammedan thought constitutes a powerful obstacle. Only the prevalence of general knowledge such as higher education imparts can break the power of that arrogant conceit which these institutions promote and foster. Viewed then in the light of rival propaganda, the necessity for Christian education would seem to be clear. That education cannot be confined to religious teaching, that it must have reference to the environments and rivalries which the pupils must encounter both in the present and in the subsequent life, is clear, and it should not be forgotten that a public and ubiquitous press with its millions of pages, good, bad and indifferent, is to be taken into account. However we might hedge our schools about, their pupils could not be isolated for long. They would as readers be educated by the printed page, and nothing could separate them from the general drift of society around them. Even from the women the zenana walls are not thick enough nor strong enough to entirely ex-

QUESTIONS AND PHASES

clude the pulse and movement of the outside nineteenth century spirit.

But in all that I have said I would not be understood as maintaining that a large proportion of our missionary expenditure should be given to what is called university education in a country like India or Japan. I notice that in the reports of missionary conferences held in India, and in published articles written on the field, one solution has generally been proposed for all the difficulties which have been named, namely this: "Increase your force, man your institutions more thoroughly, and make this higher education a power." But from the standpoint of the home treasuries the difficulties are less easily settled. What if every year a missionary board is compelled to choose between one desirable form of work and another? Can we in good conscience spend twenty-five or fifty thousand dollars in the plant or the professorships of a college for general education, when that means a retention of eight or ten missionary evangelists who otherwise might be sent, or when it must necessitate the dismissal of, or at least the failure to employ, forty or fifty native preachers who might go among the people publishing the simple Gospel? While considering the needs of the higher classes, we must not forget the millions of the utterly benighted who will pass away in the few years of this generation. While on his last visit to this country Mr. P. C. Mozoomdar, after speaking of the different schools of Indian philosophy, said that of the

OF MODERN MISSIONS

nearly three hundred millions of India, at least two hundred and twenty-five millions are of the simplest and most ignorant classes, who know nothing of abstruse systems or of sacred books, but are deluded by the most degrading superstitions. Surely here is a waiting vineyard for a class of laborers who can make little claim to scholarship. And it is a grave practical question how far a missionary board ought to use its funds in large stipends for expensive high schools and colleges in the Roman Catholic countries of Spanish and Portuguese America, or among the effete Christian sects of the Levant, when there are such calls as this for the much cheaper evangelistic work among nations who have never even heard of Christ.

I have spoken of the necessity of sending out some thoroughly qualified missionaries who shall be able to grapple with every form of error; and I would have every man to some extent understand the customs and beliefs of the people among whom he is to labor; but I wish it to be distinctly understood that I would gladly see the great majority of our missionaries giving themselves to the direct proclamation of the truth, or to the training of native preachers by short, practical courses in which the spiritual element should preponderate. They should then lead them forth as helpers to an organized work in the country villages, where they would be less liable to disturbance from the paid agents of the Aryas who are employed to thwart their efforts by their

QUESTIONS AND PHASES

shrewd questionings. I most earnestly advocate a great preponderance on the side of evangelistic work. If it is true that in Japan there is a native ministry who can now best do the work of preaching to the masses, that condition certainly does not obtain in the country districts of India or among the millions of China, or in Siam and Laos, least of all among the interior tribes of Africa. If we were concerned with plans for this generation only, and were not laying foundations for an extended future, I am not sure but it would be the part of wisdom to concentrate all our force and all our possible expenditure upon the direct work of preaching the Gospel to the neglected millions of to-day. But we cannot thus neglect the foundations for the future. While on the one hand we ought to labor for the men of to-day as if Christ were soon to come and this generation were to be the last, on the other hand we ought to lay plans as broadly and deeply as if assured that many generations are yet to follow.

In deciding thoughtfully and wisely where we shall place the emphasis, we should not wander too far from the New Testament plan. There is, of course, an important differential. This is far more an age of books and of schools than was the apostolic age. The late Christopher Robert, while speaking of the college in Constantinople, and similar enterprises, once said to me that "perhaps if Paul had established a Christian college at Antioch, the Seven Churches of Asia would have had a better history."

OF MODERN MISSIONS

That was one view of the question before us; but if Paul, on the other hand, had spent his life as a professor of science and philosophy at Antioch, would the Christian church have made equal advances into Macedonia and the Roman Empire? Would subsequent ages have received an equivalent for the theological and spiritual teaching which we now find in the Acts of the Apostles and in the Epistles? It might have been claimed by the church at Antioch that scholarly work was an important "seed-sowing;" but what was Paul's great and world-wide mission work but a seed-sowing that has blessed many nations and made Christianity a power for all time?

An impression seems to have prevailed with many since the great Parliament of Religions, that learned Hindus, Buddhists, and Confucianists have become too wise in our day to afford any warrant for further missionary effort on our part; and in Japan something like intolerance is beginning to be shown toward the propagandists of our faith. But even if our way were closed it would be nothing new in the world; there never has been a time when, if one door were shut, there were not other calls farther on. Our Savior's command in such cases was to simply move on till there was found a better welcome. When Israel turned a deaf ear, the Gospel was borne to the Gentiles. And there is no lack of needy millions to-day who will receive the truth gladly. The late Dr. Duff once remarked that possibly the sys-

QUESTIONS AND PHASES

tem of caste in India would yet be regarded as one of the most important and helpful factors in the great work of missions, his idea being that those despised classes who have least to hope for from their own systems, who have least self-complacency and Aryan pride, may be the first to receive with readiness and delight the Gospel which respects their manhood and proclaims the love of that God who hath made of one blood all nations and all castes of mankind. The village work of the American Methodist missions in Northern India, and that of the Baptist missions in Southern India, would seem to indicate that hundreds of thousands of low-caste people and even whole communities, may yet be won to the Cross of Christ. God grant that such may be the future realization of all mission work in India. God grant that in our own generation we may witness an upheaval of this sub-soil of degraded Hinduism that shall overthrow all the superstructures that the pride of caste has reared upon it.

Already there are found among these low-caste people bright and responsive minds, which, under the influence of the truth, develop a Christian manhood quite unlooked for. With a widespread evangelization, and with the fair play of the British rule, who shall say that a New India may not arise from the lower ranks? We have considered the need of higher education. We have also recognized the supreme importance of reaching in the most direct way the masses that are perishing in our own generation,

OF MODERN MISSIONS

and here we have placed the emphasis. Now, between these two lines of work there is a wide sphere of effort whose importance cannot be over-estimated. Obviously this wide propagandism which I have indicated must require a large force of preachers and teachers, and those of all grades. I would say, then, that the most important of all departments of education on the mission field is that of schools in which men shall be fitted for the middle grades of work. Call them colleges or training-schools, or by whatever name, they constitute our chief hope for both the present and the future. A friend who had visited India said to me that of all the higher institutions that he had seen, and he had visited many, one belonging to the Methodist mission at Bareilly seemed to him best adapted to meet the widespread wants of a mission field. The curriculum was not so extended as in some other institutions, but it was more distinctively a school for the training of preachers and teachers. General education was subordinate to this, so far as he could discover. Those who were selected or admitted to the institution were by preference young men who gave good promise of becoming Christian workers. And my impression is that the Doshisha of the American Board in Japan, established and for some years directed by the lamented Neesima, attained its high success and proved its eminent usefulness just in proportion to the emphasis which it put upon the training of preachers and teachers for the direct service of the

QUESTIONS AND PHASES

mission. Years ago the sainted Calhoun established a missionary institution at Abeih in Syria. The curriculum was fairly extended and comprehensive, but the great idea which prevailed in his selection of men and in the whole course of study was that of well-fitted laborers who should preach the Gospel—in the pulpit or in the school-room. Probably there has never been an institution for higher education in which a larger per cent. of graduates were found available for direct and valuable Christian service than in that school at Abeih.

It undoubtedly accords with the general wish and purpose of those who contribute of their means for the support of foreign missions, that higher educational work should place its chief emphasis upon the training of Christian laborers who shall preach and teach the great message of salvation. This might include the special preparation of at least a few who shall be able to defend the truth against the most learned and skilful assailants of whom there are in our day not a few in countries like India and Japan.

We believe there is also a place for a class of institutions having a somewhat different aim, and which are real handmaids of the great spiritual work of missions. Robert College in Constantinople, the Syrian Protestant College in Beirut, the Free Church Christian College in Madras, the Protestant College in Sao Paulo, Brazil, are all of this class. They have all done and are doing a grand work—grand from

OF MODERN MISSIONS

the standpoint of Christian civilization, and the real advance of the Redeemer's kingdom. But they are supported on an independent basis. They have boards of direction of their own. They are supposed to be maintained chiefly if not altogether by the large gifts of those who wish to promote the broader purposes which they have in view. Their work is designed to include some classes of students whom purely missionary institutions with a more distinct purpose could not attract. They are useful auxiliaries in the one great conquest of the truth, and yet by their separate character they avoid the necessity of absorbing mission funds designed by their donors for more directly spiritual work. The relations existing between the work of evangelization and that of the college and the university in the new settlements of our own country are coming into view more and more in our foreign mission fields. The broad and symmetrical advance of Christian civilization will present much the same conditions and proportions in all lands. Doubtless there as here, more or less of division and specialization will be necessary.

THE INFLUENCE OF MEDICAL MISSIONS

THE principle which underlies the work of medical missions is very old. It appears prominently in the teachings of the Lord Jesus Christ. The same who gave the great commission to preach the Gospel to all nations, also commissioned his disciples to heal the bodies of men as well as their souls. "And when He had called his twelve disciples unto Him, He gave them commandment and power to cast out evil spirits, and to heal all manner of sickness and all manner of disease." And the reasons which led to this divine command have force in all ages and in all nations alike. Bodily healing was then no doubt important as a means to an end—namely, that of gaining the confidence of men in order to their spiritual salvation, but it was also an end in itself. It manifested the kindness of God toward mankind both in their physical and in their spiritual conditions. It was necessary in that age that the moral effect of the new Gospel should be enhanced by miraculous gifts both in the acquisition of language, and in power to heal the sick. The two gifts went hand in hand, and the healing power was doubtless the more effective of the two in first attracting the

OF MODERN MISSIONS

attention and winning the confidence of the people. The masses were more easily and quickly influenced by any kind of miracle than by the most eloquent spiritual appeal. Since that day of miraculous gifts all the principles involved in the case still remain; bodily healing is just as necessary now as a means of overcoming the prejudice and winning the confidence of men as it was in Christ's time.

When the age of miracles ceased, it became necessary that missionaries should learn the language of the people by the ordinary means of study; and necessary also that the healing art, instead of being miraculously conferred should be acquired in the same way. If the acquisition of vernacular languages is a part of the duty embraced in the Great Commission, the preparation and the sending forth of missionary physicians is also enjoined by the spirit of the same command. The divine summons to "heal all manner of sickness and all manner of disease" is the only warrant that is needed in support of medical missions. Professor Macalister, F. R. S. of Cambridge, England, presented this important truth with great force at the Ecumenical Missionary Conference of 1888. But it is important to remember that the Scriptural warrant for medical missions presupposes and emphasizes their proper relations to spiritual ends. Neither the spiritual nor the physical healing should be overlooked. The fact is, however, that for centuries the Church lost sight of this symmetrical and true relationship between preaching

QUESTIONS AND PHASES

and healing. The above named author points out that the post-apostolic church fell away from this high ground for the reason that the conflicts which arose from the early days of dogmatic theology overshadowed the primitive philanthropy and benevolence which was so largely the characteristic of the Church in the earliest apostolic times. No doubt also, the increasing tendency to ecclesiastical ambition and the prevalence of controversy over questions of hierarchical pre-eminence, the strife between the Western and Eastern churches, and above all the effort of Rome to build up a temporal power after the model of the Roman imperialism—all these had much to do in modifying the supreme aims of the Church as they had been taught by Christ and His Apostles. Another perverse influence was the gradual introduction of asceticism, reinforced perhaps by the example of faiths and customs which prevailed throughout the East. The tendency springing from this source led to a disregard of the body, and a virtual dishonor upon that which Christ and His disciples had honored in its place, and so far tended to make the spirit of the church less humane.

But evidently Christ Himself gave no encouragement to an ascetic disregard of the body, and the missionary who should see only one side of his work, and disregard the purely human needs and distresses of mankind, would do injustice to the spirit of his divine Master. It is equally plain that the teachings of Christ also forbid the opposite extreme of regard-

OF MODERN MISSIONS

ing bodily healing as the only or even the chief object of missionary effort. The medical practitioner among the heathen entirely fails to apprehend his true mission if he is not also intent upon healing the souls of men. This principle was recognized even before Christ's time. Professor Macalister quotes from an old Buddhist writing the declaration that "no physician is worthy of waiting on the sick unless he has five qualifications for the office. First, the skill to prescribe the proper remedy; second, the judgment to order the proper diet; third, the motive must be life and not greed; fourth, he must be content and willing to do the most repulsive office for the sake of those upon whom he is waiting; and fifth, he must be both able and willing to teach, to incite and to gladden the hearts of those whom he is attending, by religious discourse." It must be confessed that any medical missionary who is influenced simply by love of his profession, and who, as some have even boldly expressed it, regards himself as a doctor and not a missionary, falls below the ideal of even Buddhism, and infinitely below the high standard raised by the spirit of Christianity.

It is reported of St. Isidore, a great religious teacher of the fifth century, that he rebuked this mere professionalism in these words: "You profess as a physician to be a man of science who heals diseases; you profess to heal the minor diseases on the part of those who come to you; and yet you yourself have not power to bring the knowledge of the remedies

QUESTIONS AND PHASES

for those greater maladies that afflict you, and afflict others; you yourself are failing in duty to them. If you would be a proper physician, heal thyself." Any medical missionary who, though a professing Christian, fails to act the part of a Christian in communicating the light and hope which he is supposed to possess, is open to St. Isidore's just rebuke.

One of the most touching confessions which I have ever read in my missionary correspondence was that of a young doctor who was asked by a dying woman to tell her about Jesus Christ. She was almost wholly ignorant, yet very anxious, and had possibly but a few minutes to live. He had neglected language study, and he had not learned to deal with souls. He was a good doctor, but was helpless in this painful crisis and was bowed in shame.

It is very essential that the medical missionary should be actuated by the highest and most disinterested motives. He should be consciously free from ulterior aims of personal ambition. Dr. W. J. Wanless in his excellent little book entitled *The Medical Missions*, states that in his tour among the medical colleges in the United States he "found a number of students who expressed a willingness to enter the service for a time for the sake of the wide professional experience likely to be gained, and who manifested an equal unwillingness to devote a life to the work. Practically this was their position: Anticipating difficulty on account of their own inability to secure a suitable practice at home, they

OF MODERN MISSIONS

would go to the mission field at heavy expense to a mission board, labor for a few years and, having acquired the desired professional experience, would return to America, and, through the means of their practical knowledge abroad, make for themselves professional fame and wealth and social position. Suffice it to say, the commendable scrutiny of candidates' credentials on the part of the missionary boards prevents many such persons from reaching the field under their care. The medical missionary," adds Dr. Wanless, "should be a man possessed of an earnest desire to save souls. Professional experience and the amelioration of suffering, however good and praiseworthy in themselves, are not all that a true medical missionary seeks to accomplish. To secure merely the physical good of a patient is to lose the highest joy which the service itself affords; and to fail in spiritual ministration is to cut the nerve which itself tingles with the real blessedness of the service. To be able to open blind eyes, to straighten crooked limbs, and to save human life, is a work which for its own sake brings delightful satisfaction; but to save a sin-sick soul and to point multitudes of diseased sinners to the Lamb of God is a work which secures the most blessed compensation, the most lasting joy."

The broad and comprehensive influence of medical practice as an element in the great work of missions in non-Christian lands is so ramified that it

QUESTIONS AND PHASES

can be shown to best advantage under different heads.

(1) Its value in opening the way for the preaching of the Gospel is very obvious, and has often been dwelt upon. He who unites bodily healing with spiritual instruction, invitation and exhortation, follows in the very footsteps of his divine Master. Jesus not only healed as well as taught, but, with the same objects in view, he endued his apostles with miraculous power. It was undoubtedly the wonderful and mighty works of beneficence that at first drew the multitudes within reach of the divine message. None can read the Gospel history without being deeply impressed by this fact. It was the sick, the blind, the lame that thronged about the Master as he advanced from city to city, or sought quiet and rest by the sea of Galilee. The higher and the lower classes alike, were drawn by the tidings of his wonderful healing power. Jairus asking relief for his sick daughter, and the centurion for his palsied servant, the lepers calling in distress from afar, the Syrophenician woman pleading with importunate faith for her child, and blind Bartimeus seizing his one opportunity as the Savior passed through Jericho, all these were moved by physical distress and the desire, first of all, to be relieved therefrom. In one instance at least, the very roof of a house was opened that the suffering one might be let down into the presence of the great Physician.

But in all these cases physical healing opened

OF MODERN MISSIONS

the way for the influence and power of the truth. And so in the work of modern missions the potent skill, and the manifest disinterestedness of the missionary doctor must necessarily win confidence. All must know that dealing with disease, and often with loathsome disease, is no pastime. And if the missionary has traveled half the circumference of the globe, with no prospect of emolument, but only to bless his fellow-men in body and soul, then it must be a wonderful message that he has to deliver. Goodness and truth certainly go together, and therefore the glad tidings must be true. Sometimes the confidence exercised by the poor ignorant sufferers in the skill of the doctor, is so great, that it is a sad disappointment to learn that his power is anything short of the miraculous. They cannot understand how any possible cases should be incurable. In such circumstances the popular confidence must be regulated and limited by careful instruction. For if bodily healing cannot be assured, there is an opportunity at least, to inculcate a true spiritual trust in the higher power of the Great Physician to impart that relief to which there are no exceptions, and which shall yield peace and joy forever. Multitudes of cases might be given in which the waiting-room of the hospital was the first place in which the Gospel gained an attentive hearing.

(2) The influence of medical missions in opening the way for Christian influence is not confined to the individual patients. In many cases it has over-

QUESTIONS AND PHASES

come the prejudice and hostility of rulers, and opened whole provinces to the preaching of the Gospel. The existence of the United Presbyterian Mission in Jeypore, India, is due to the fact that a London medical missionary, while on his way to the foothills of the Himalayas by way of Jeypore, was the means of saving the life of the Rajah's wife whose native doctor had given her up. Though no missionary had ever before been admitted to that province, this physician was invited to remain, and with the express understanding that he should have perfect freedom to preach the Gospel. He remained there fourteen years, and Jeypore has now a large and prosperous mission. In the vale of Cashmere, also, all effort to secure an open door had been futile, until a student of the Medical Missionary Society of Edinburgh gained easy access, and the result is a prosperous mission with entire freedom to preach and teach. A medical missionary of the London society in Travancore won such influence in a single year, that upon his death the whole community were ready to erect a tomb for his embalmed body, at which real religious worship should be offered him.

The successful effort of Dr. H. N. Allen, now United States Minister to Korea, upon his first entrance into the country as a missionary of the Presbyterian Board, furnishes still another example. He had just arrived when a serious conflict occurred between the Chinese and the Japanese garrisons stationed at Seoul. After a bloody night's work of

OF MODERN MISSIONS

fighting and assassination, Dr. Allen was called to attend some of the wounded men who still survived, and among them Min Yong Ik, a relative of the King. He was rapidly sinking through loss of blood, whose flow the native doctors were vainly striving to arrest by filling the wounds with wax. These the foreign doctor cleansed and closed so deftly by sewing and the use of adhesive plasters, and the whole treatment was so successful, that the bystanders declared that he must have come down from heaven. During the next three days of disorder—a “reign of terror” it was called—when the diplomatic representatives of foreign lands all betook themselves to the port of Chemulpo for safety, the missionary doctor alone remained at Seoul, occupying the American consulate over which he displayed his country’s flag. “I could not leave if I would,” he wrote to the mission house in New York, “and I would not if I could.” Many wounded men were under his care and could not be abandoned. But really he was in no danger, for his surgical skill was his protection. Every day escorted by a royal guard, he was borne to the palace on professional visits and the consulate was guarded by night. A medical missionary was the one safe and sacred foreigner! At first the flag had protected his vocation, but now his Christ-like vocation supported the flag. When order was restored, a government hospital was at once established and placed under Dr. Allen’s care, and from that time to the pres-

QUESTIONS AND PHASES

ent, the hospital has been under the direction of a missionary of the Presbyterian Board, and missionary physicians of both sexes have been employed in the royal palace.

No less striking was the influence gained by Dr. J. H. Cochran an honored medical missionary of the Presbyterian Board in Persia. He had been called to treat the famous Nestorian chief Abdullah in his mountain home, and by his professional skill and his attractive personality, had gained a large place in his confidence and esteem. The time came when this well-nigh invincible chief appeared before Oroomiah with a hostile army and the defenceless city was filled with consternation. Only one hope appeared and that lay in the influence of Dr. Cochran. Though with some misgivings he ventured out to the hostile camp, and was enabled to gain a day's respite ere the contemplated attack should be made; and before the respite was over, a large Persian force appeared on the scene, Abdullah retreated, and Oroomiah was saved. It is easy to imagine the gratitude of the rescued city, and the more favorable attitude of all classes toward the whole work of the mission.

(3) Even on the humanitarian plane alone and aside from spiritual considerations, the work of medical missions is one of the most clearly warrantable of all the great charities. The poor appeal to us strongly, but they have health and strength and are not generally in extreme distress. The oppressed always make a telling appeal, yet they are not in acute

OF MODERN MISSIONS

bodily suffering, and they are not utterly helpless. But the sick are deprived of every earthly resource; their days and nights are passed in bodily distress; they are in peril and exposed to speedy death. Sickness aggravates every other disability—poverty, blindness, friendlessness, or the gloom of the prison. In this country nothing so impresses one with the blessings of our Christian civilization as the grand and munificent provisions of a well-equipped and well-ordered hospital. In our large cities all religious sects, Protestant, Catholic, or Jewish, vie with each other in providing for the sick of all classes and without respect to nationality or creed. In every state, county or city, public provision is made by the authorities, not only in hospitals, but in dispensaries. The great general work of relief is subdivided to meet the special wants of different classes of sickness or infirmity—the crippled, the incurable, the insane, the blind and the victims of contagious diseases. Even the jails and prisons have their hospitals, since no degree of guilt or unworthiness can lose its claim for timely help in sickness.

How is the heart of the nation stirred with sympathy for our sick soldiers, and marines, and how extremely sensitive is the public mind to any rumor of neglect! The whole populace would rise up and vote as one man for any amount of public expenditure for the sick in our army hospitals. In addition to that, multitudes are ready to add voluntary offerings almost to repletion. In emergencies there may be

QUESTIONS AND PHASES

blundering and delay, but soon the evil is remedied and the nation's heroes are made to feel that the national heart beats in earnest sympathy for them. If possible a still higher illustration of what Christian civilization has done is seen in the overflowing sympathy and helpfulness of the "Red Cross Society." Human brotherhood asserts its high claims even in the smoke and din of battle, and without distinction of friend or foe the ensign of humanity (the borrowed ensign of Christianity) moves across the hostile lines wherever the wounded need relief. And the temporary hospital over which it waves—perhaps only a larger army tent—opens its doors of welcome to all who suffer. There is no sublimer enterprise than that of the "Red Cross Society."

Now one has only to sum up all these blessed agencies at which we rejoice in this Christian country, and then to imagine their contrast with the destitution which prevails along all these lines in heathen lands, in order to appreciate the value of medical missions even to the *bodies* of untold millions of our fellowmen.

The humanitarian relief resulting directly and indirectly from medical missions has many ramifications. The precautionary measures which are being introduced into many lands, as for example, vaccination for small-pox, better and safer treatment of lepers, wiser sanitary safeguards against the bubonic plague, means of preventing the spread of cholera, or checking its first stages with simple specifics, timely

OF MODERN MISSIONS

provision for the isolation of contagious diseases, the use of disinfectants, and better methods of caring for the sick, new ideas of the importance of personal and domestic cleanliness and proper drainage, who can trace, or adequately measure, these manifold and widely extending influences which are now permeating the ignorant and suffering masses of the heathen world? The use of anaesthetics and the safeguards against septic blood-poisoning will soon become the heritage of all nations.

(4) It is important to bear in mind also the educational work of medical missions. By this means the good accomplished is perpetuated and extended. If it is much to afford blessed relief to the hospital inmates of to-day, it is much more to provide the means of blessing untold multitudes besides, by the training of native physicians and thus gradually revolutionizing the medical practice of whole nations and races. Much is said and written of the feasibility of evangelizing the heathen world within the life of this generation. On this subject there is much room for doubt; but that a great and beneficent reform might be effected in the medical practice of the heathen world in that time there is great reason to believe. The wonder is that so noble an undertaking is left almost wholly to the missionary societies, and that, in addition to all their religious and educational work. Why are there not hundreds and thousands of wealthy and influential people who, like Lady Dufferin, are ready to respond to this world-wide appeal

QUESTIONS AND PHASES

of millions who sicken and die without relief? Why do not those who ridicule the spiritual work of foreign missions at least appreciate and encourage this humanitarian work?

When the world shall have advanced somewhat farther along the line of ethical and altruistic civilization, when as an incidental effect of an increasingly Christ-like spirit the nations shall have been drawn nearer together and a real brotherhood of mankind shall have begun to be realized, then even governments will no longer be satisfied with caring for their own sick and suffering, but will devise practical relief for those of other lands.

(5) Medical missions have already done much to rectify the social wrongs of woman. Even when men began to realize some of the benefits of foreign medical science, social custom still excluded women. Those who suffered most must suffer still. But the logic of facts and of common sense was uncompromising. Li Hung Chang at Tientsin and the Korean king at Seoul, could not withstand the conviction that the same remedies which would heal the common maladies of the one sex would prove equally effective with the other; both saw demonstrations in their own households. In India, Korea, Japan, China, and many other lands, medical science and old custom locked horns, so to speak, and the battle had to be fought out. And nowhere is the final victory any longer doubtful. Wherever there is a spark of love for mother, or wife, or sister, or daugh-

OF MODERN MISSIONS

ter, relief will be welcomed at all cost. Skilful surgery has gained special victories for both sexes. When literally the blind are made to see and the cripple learns to walk, the battle with false social theories is won.

The general impression upon a heathen community becomes still stronger when the foreign lady physician also appears on the scene and wins success. No brighter angel ever appeared in the zenana or the harem. And yet this ministering spirit is of the despised and degraded sex. Greater still is the victory achieved when the brighter native girls are trained to be physicians and are placed over dispensaries or are sent with sympathy and healing into the thousands of homes where no such blessing was ever known before. It is from just this point of view that perhaps the very widest and brightest outlook for woman's influence opens before us. The following testimonies quoted by the Rev. James S. Dennis, D. D., in his incomparable chapter on medical missions in the second volume of his great work entitled *Christian Missions and Social Progress*, are only two among many which might be given of the great advantages to be derived from the medical education of native women. The first is from Bishop Thoburn of Calcutta, who says, "I have myself seen twenty young ladies, all daughters of village converts, in attendance at a medical college. These girls had spent their childhood in extreme poverty. Their fathers had been accustomed to earn about two dol-

QUESTIONS AND PHASES

lars a month, and to occupy a very low social position in the village community. But one of the girls on graduation stepped at once into a position worth twenty-five dollars a month, an income which in the eyes of the simple villagers, no doubt, seemed princely. A new career has thus been opened to the womanhood of India, while relief from pain and sickness in a hundred forms has been secured for all coming generations to uncounted millions of Indian women. All this is to-day, under God, owing to missionary ladies, and I am glad to be able to testify that more young women are offering their service for medical work abroad than ever before." The second, dated May, 1887, is from Sir Chas. U. Aitchison, one of the lieutenant-governors of the Punjab, who says, "It was at the suggestion of the missionaries that I have this year introduced a system of government grants-in-aid to hospitals and dispensaries. It is to the example set by missionary ladies in mission hospitals, and in house-to-house visitation, that the present widespread demand for medical aid and medical training for the women of India is mainly due."

So far as known to the writer, the first lady ever sent to the foreign mission field as a medical missionary was Miss Clara A. Swaim, M. D., of the American Methodist Episcopal Church, North. She was sent to India in 1869, and was subsequently taken under the patronage of a distinguished maharajah and supplied with all necessary means for carrying on her work; and great as was the local in-

OF MODERN MISSIONS

fluence exerted by her, a far wider circle of results might be traced to her example. The same idea which influenced her also inspired Dr. Lucinda L. Combs, who was sent to China in 1873 by the same Board. The rapid expansion of the movement of sending out educated women as medical missionaries has been phenomenal in recent years, and it is already leading to a general desire on the part of intelligent rulers and administrators to train up scores and even hundreds of bright native women as physicians for the relief of their own suffering sex. Under this general impulse, must undoubtedly be classed the noble work of the Lady Dufferin Association in India, which although not partaking of the strictly religious character of the missionary work, is extending its influence for good on a large scale. This association in 1898 reported 240 female students under its charge in medical schools and colleges in India. Other institutions in India have adopted similar courses of study.

In Japan and Korea striking progress has also been made through the influence of missionary physicians of both sexes. It has stimulated the desire on all sides for a better knowledge of Western methods. Medical schools and a number of hospitals with instruction in nursing, are now established under Japanese auspices. A great world-wide movement has been inaugurated for the medical training of Oriental women. It reveals the possibility of woman's beneficent power and influence, as they have never been

QUESTIONS AND PHASES

recognized before. In its far-reaching effect it marks the dawn of a new era for suffering humanity. The whole sphere of women is enlarged, elevated, sanctified, and the darkest problems of sociology find practical solution. If no other result but this had been accomplished by missionary efforts it would have repaid all the cost an hundredfold.

(6) Medical missions accomplish great good in releasing mankind from the bondage of heathen superstition. In all pagan nations and tribes, disease and demonism are looked upon as virtually identical; the sick are tormented by imaginary demons and the common remedy is found in the infliction of counter-torments at the hands of their friends. "Like cures like" in a most tragical way. The juggler is called, and orgies are commenced which would impair the health of the most robust. The aching brain is racked with new distresses, by dancing and the beating of drums to drive away the spirits; the burning and suffocation of fever are aggravated by the stifling presence of a noisy crowd of friends and neighbors; delirium is redoubled by the wild and shrieking frenzy of the medicine man. If the demon is supposed to be lodged in a particular organ the patient is prodded till the sensitive spot is found, or is made to swallow vile concoctions which no demon can endure. Absolute ignorance would be preferable to all this, in so far as it should attempt no remedies whatever, but should leave the suffering to the more quiet recuperative energies of nature; man would then at least enjoy the

OF MODERN MISSIONS

immunity of the beast and would live or die in peace. But unfortunately ignorance is supplanted by perverted knowledge, and it is for the interest of the juggler to supply a merchantable counterfeit of wisdom. It is the province of superstition to caricature every divine gift to man. It caricatures religion and it caricatures science; it makes a mockery of common sense and transforms the instincts of natural affection.

In many dark lands, notably among the pagan tribes of Africa, a terrible aggravation is added to all the above named evils, wrought by the superstitions of spirit worship. The sick are not the only ones who suffer. A sad fate befalls those who are supposed to have been the instruments of the spirits in bewitching the patient and causing his destruction. For every death by disease some innocent victim is condemned to die for having been the cause of it. Of course the influence of general religious instruction by the missionary will go far in overcoming the false allegations of the witch doctor, and breaking the power of these cruel superstitions, but the positive demonstrations of an actual and scientific healing of disease will accomplish still more.

We are not of that enthusiastic class who believe that science is all-sufficient to redeem the world, but it has its place, and there can be no doubt that *medical* science especially has a great part to act in the battle of truth with superstition. Even in its most purely secular aspects it is a powerful ally of the Gos-

QUESTIONS AND PHASES

pel. From the very fact that superstition connects bodily suffering with satanic influence and unites perverted healing and perverted worship by one common bond, the two must stand or fall together. When the fetish and the incantation shall give place to skillful surgery and scientific medication, the whole fabric of false religion with which they have been connected must begin to crumble and the way must so far be opened for the truth. There can be no doubt that in countries like India or China the more intelligent classes will soon recognize this change. The wonder has been that in the march of social and political progress, superstition has been about the last thing to be given up. Those who have evinced great intellectual power in other directions have remained mere children in this. It is said that Prince Li Hung Chang, even after he had become world-renowned for statesmanship, was known to appease by sacrifice a wriggling snake that had encroached upon his apartments. He has now become a great champion of medical missions and his serpent worship must go.

(7) The influence of medical missions in creating a general sympathy for the suffering and distressed, and in overcoming the stiff prejudices and antagonisms of men holding different faiths and representing different ranks in society, is not the least among its many blessings. A careful study of the history of this truly altruistic and humane movement will demonstrate its power in promoting sentiments of

OF MODERN MISSIONS

pity and a deeper consciousness of the brotherhood of mankind.

Undoubtedly the cruel neglect and indifference shown toward the sick and the suffering in non-Christian lands is the result of despair. Partly in self-defense men become callous to the sufferings which they cannot relieve. This is shown especially in times of pestilence or great general disaster. Even kinsmen, nay even parents, steel their hearts against the insane or the idiotic, the crippled or the diseased, for whom no remedial provision seems possible. And so by degrees the ever present spectacle of unrelieved distress hardens the hearts of whole communities, and the tone of humane sentiment is weakened and civilization itself suffers deterioration. All this is gradually changed as the benign influence of medical missions begins to be felt. Some humble citizen of an interior village returns home from the hospital at Canton or Shanghai or Peking. His neighbors have thought him hopelessly blind, but now he sees: or he had been rendered helpless by a malignant tumor, but now he walks abroad as a living miracle. What is this strange influence that has given to the lives of the sick and suffering this new value? A whole community becomes interested in the striking object lesson. Others still suffering, are now looked upon with new hope and new interest. Sympathy is awakened by the belief that they too may be healed and ought to be healed. In the past history of countries like China the rich and the

QUESTIONS AND PHASES

poor have been alike hopeless under the burdens of supposedly incurable disease. But the poor suffer worst of all. The higher classes while resorting to desperate means for the recovery of their sick have no time and no heart to think of these. Everything is dark at the best, and perhaps a pessimistic faith or lack of faith, hardens the heart, and the community is under a spell of stupor and despair. But when new hope arises for both the high and the low, and the example is furnished of aiding both and all alike in Christ's name, a humane sympathy takes the place of despair. This accounts for the fact that in recent years where the suffering poor were left to perish, men of the higher classes are interesting themselves in movements of general relief; officials and men of wealth are contributing for the support of hospitals, where the poor also may be healed. The whole trend of public sentiment is elevated, and a new value is put upon all human life.

A better illustration of the influence of medical missions in breaking down the stiff prejudices and conflicting customs of men, and uniting them by a common bond of sympathy, could scarcely be found than the following graphic description given by Rev. George E. Post, M. D., of the Syrian Protestant College, in the Ecumenical Missionary Conference in London in 1888.

The scene which was a real one was laid in the hospital of the Knights of St. John in Beirut, under the care of the well known Kaiserwerth deaconesses,

OF MODERN MISSIONS

and of which Dr. Post is the chief medical attendant. The occasion is a Christmas festival, where the convalescent patients are assembled around a Christmas-tree. With vivid descriptive power Dr. Post presents the heterogeneous company one by one.

First, a small boy of Jewish parentage whose sore need of healing has overcome his parents' prejudice against this Christian institution, and the boy has been healed. Near him is a stalwart old Moslem, claiming descent from the great Saladin. This man, a month before, would have spat upon the "Christian dog" of a doctor, but he has received his long lost eye-sight, and his fierce intolerance has been so softened that when he comes into the room he bows low and covers the doctor's hand with grateful kisses.

A little beyond is a young Druse woman with a babe in her arms—arms only, for they are without hands! These she lost by a frightful accident, and her brutal husband finding her no longer able to work has divorced her and turned her into the street. But mother and child have found kindness and help at the Christian hospital. Near at hand sits another bigoted Mohammedan with a green turban to indicate his descent from Mohammed. He is from Hebron and is the keeper of the sacred tomb of Machpelah, and has had charge of the bones of Abraham, Isaac, and Jacob, of Sarah, Rebecca, and Leah, which no Jew or Christian is allowed to approach. But the man whom this bigoted Mohammedan would have despised but a little time before, has restored his eye-

QUESTIONS AND PHASES

sight, and now he listens to the Gospel. A little further on is an Armenian priest with his peculiar clerical hat and a long black veil trailing down his back. This too is a great condescension, for he belongs to a church which claims to have been established by Christ Himself. But he too has been healed and is a listener to the pure Gospel.

Beyond is a Bedouin Arab from Palmyra. He has been shot in a blood feud, and finding no adequate surgical resources in the desert city, he has been brought in a critical condition, over the long rough journey to Beirut, and he is very sure that the healing of his wound was a miracle. Near him is a woman on a cot whose husband by cruel beating has broken the bones of the chest, involving danger of septic poisoning. She too has been healed.

These are only specimens of an ever changing crowd who find help and comfort in that hospital. "They are gathered," says Dr. Post, "from Jerusalem, from Bagdad, from the Great Sahara, from Turkestan, from the head waters of the Euphrates and the Tigris, from the villages in Lebanon, from Palestine, from Cyprus, from Asia Minor—they are gathered into this hospital, and there they receive the gift of healing. Now here they are, gathered about this Christmas-tree, with these sweet sisters, like presiding angels, going to and fro amongst them, and there are the presents on the tree; each one has a garment or a book, and the children some toys, and the ginger bread and the candy and or-

OF MODERN MISSIONS

anges are not forgotten. Everything is ready. Now here is a little choir of the Deaconess' Orphan school, which is just down the street. They come up every Sunday to our service, and at the time of our Christmas-tree they come to sing." Surely this is applied Christianity and it is fast becoming known and read of all men.

It is a significant fact that the great work of medical missions is mainly Protestant. There has been no organized medical system pursued by Roman Catholic missionaries in the past, nor is there in the present anything to compare with the attention given to the subject by Protestants. It is but fair, however, to recognize the fact that as early as the sixteenth and seventeenth centuries there were faithful and devout Jesuit missionaries in India, China and South America, who with very imperfect medical knowledge earnestly tried to relieve human misery, both of the body and of the soul. "We must not forget," says Professor Macalister, "that it is to them largely that we owe the use of cinchona, which has rendered mission work possible in fever-stricken lands; we owe to them also ipecacuanha, and many other remedies which we probably should not have known so soon, had it not been for the labors of these men." Mainly also this movement belongs to this generation of Protestants. The early Danish missions to India sent out some medical men in 1730-32. The Moravians sent two physicians to Persia in 1747, and in the generation immediately

QUESTIONS AND PHASES

preceding this, a limited number of missionary physicians were sent to Persia, Syria, Asia Minor, China, and to some of our Indian tribes. But it is in the latter half of this century that the movement has begun to assume world-wide proportions. As a single example, of the medical missionaries under the Presbyterian Board, now numbering over four score, all but three have been commissioned during the last twenty-five years.

It may be said still further that this movement is mainly Anglo-Saxon. Of the 680 thoroughly trained missionary physicians enumerated by Dr. Dennis, 660 are American or British. Only twenty represent the various societies of the European continent. As compared with Great Britain and her colonies, America takes the lead. Of all missionary organizations, the Presbyterian Board has the largest number—eighty-three, of whom thirty-three are women. Next in order stands the Methodist Episcopal Church North. Of women now engaged, 127 are American, seventy-three are British, and nine are Canadian. Eight hundred and eighty well trained physicians with their hospitals and dispensaries and medical classes scattered through all dark lands and the islands of the sea, would seem to be a goodly host. But when we reflect that their influence is only as handfuls of corn in the tops of the mountains, whose fruits in another half century shall shake like Lebanon—then only do we begin to realize the value of medical missions.

THE FAITH ELEMENT IN MISSIONS

The whole work of foreign missions is in a peculiar sense, a work of faith. So far as its supporters are concerned it is a work out of sight, far away beyond the seas, among unknown races—people who do not welcome our effort and from whom we expect no return. It is a work done for Christ and those for whom He died, and it is the best possible evidence of a belief in His being, character and work.

It is by faith that mission boards and societies make large appropriations at the beginning of their fiscal years, when no funds are in the treasury and when possibly they are already borrowing the means by which to support their work. Often half or three-quarters of a million of dollars are thus appropriated with all the implied obligation of a solemn pledge. On the strength of these pledges hundreds of men and women risk their lives in the venture and sail away to the ends of the earth, every year. This is then peculiarly a work of faith—faith in God and in His Church. It is not sufficient to say that his procedure is simply an observance of the law of averages, as in a life insurance company, for while that regards merely the natural averages of life and death,

OF MODERN MISSIONS

this confidence depends upon the free action of human wills, on the degree of missionary spirit which may exist in the Church, on the efforts which may be made by pastors and teachers, by woman's societies and young people's associations, and, above all and through all, on the Spirit of God moving upon the hearts of His people.

Over and above all human elements there is certainly a divine element in the case, as seen in favoring providences, the general conditions of finance, great spiritual movements, unlooked for responses to missionary efforts, revivals wrought by the Spirit of God in the churches at home and on the mission fields. But with this divine power there must be also an assiduous use of means. This certainly is the New Testament doctrine: this was the apostolic method.

This faith element in missions should never be forgotten. It needs constantly to be emphasized and cultivated. Instead of less prayer and more organization, less trust in God and greater reliance on skillful management, there should be exercised a feeling of almost desperate recourse to that divine Spirit, who alone can quicken the dead heart of heathenism to life, on the one hand, and arouse, on the other, a careless, easy-going church that is ever forgetting its duty. One of the most melancholy facts in the history of missions is the decline of the Monthly Concert. This would seem to be the seat of life, the very nerve centre of the whole vast enter-

OF MODERN MISSIONS

prise; alas if this is atrophied! In very many cases pastors have not faithfully tried to maintain it. But in others where they have made earnest efforts, they have been disheartened by unmistakable proofs that their congregations are loath to pray for anybody or anything except their own local interests.

Probably by one not interested in religious subjects, but judging candidly upon the weight of evidence, the lack of prayer in connection with the great work of missions would be regarded as the very strongest indication of a want of real conviction on the part of the Church. To attempt a divine enterprise without a constant resort to divine help seems scarcely thinkable.

Perhaps it is this general apathy and the aversion of Christian men to contribute of their substance for missionary work that have led to the inauguration of what are known as "faith missions." The meaning of the term, as it is generally understood, is not a work which expects a greater divine blessing on the use of means, but one which dispenses with certain means which are ordinarily employed by missionary boards and the churches which support them. So far as appears in the public discussions, "faith missions" are those in which stipulated salaries or medical attendance are dispensed with, and a sole reliance is placed on the Lord. Practically the missionaries still depend for support on the voluntary gifts of God's people, but the asking must not be of

QUESTIONS AND PHASES

the people but of God: the contribution box must give place to prayer.

It is fair to recognize honest differences of opinion on a subject like this in which even scriptural authority is variously interpreted by those who are at issue on the subject. And I recognize the ardent devotion of many who differ from me. I honor some of these noble organizations which, while promising partial support, have depended in part upon the faith principle in determining the amount. I believe that a great spiritual impulse has been given to the cause of missions by those who hold that view. But occasionally some event occurs which arrests public attention and provokes discussion. Such an event was the death of three missionaries in west Africa a few years ago, who to all appearances died from insufficient support, and from a persistent reliance on faith instead of medicine in extreme sickness. Nine missionaries sent out in connection with what was known as the "Kansas Movement," were landed near Sierra Leone. None can doubt the purity of their motives or the sincerity of their devotion; they had doubtless been pained by the criticisms of a worldly church upon the "luxuries of foreign missionaries," and they resolved to cast themselves on the Lord, and without salary, and without even medical care, devote themselves to the establishment of a mission in Western Soudan.

For the sequel we refer the reader to a letter written by the Governor of Sierra Leone to the British

OF MODERN MISSIONS

Minister at Washington, who transmitted it to our Secretary of State, together with a report from the Colonial surgeon at Freetown. The report stated that upon their arrival they began to live in native fashion, eating native food, cooking and washing for themselves, and collecting their own fuel even in the rainy season, hoping thus to gain the confidence of the natives. On the 9th of July two of the party died, both of whom had been such staunch believers in faith cure that they had taken no medicine. Two days later a third died of exhaustion from neglected fever, having been ill about nine days. As the fourth patient in the list refused the services of a physician, the latter reported to the Governor that the missionaries, by the course pursued, had developed a malignant type of fever, which endangered the whole community. He therefore quarantined the house, and advised that the survivors of the party be sent back to America. Upon this the patient consented to be treated. Nothing could possibly produce a more unfavorable impression upon a community of foreign residents, in regard to the whole work of missions, than an event of this kind.

But if public sentiment throughout Christendom condemns those misguided young missionaries, what shall be said of that self-excusing sentiment in the churches, which is supposed to call for such sacrifice? So long as there are thousands of money-getting Christians who are ready to say of the faith missionary, "There is the man that I believe in; he is

QUESTIONS AND PHASES

not after the loaves and fishes; he is not going abroad to live in luxury, etc"—so long will sensitive young men be found who would rather brave danger, and even death itself, than to depend on a grudging church. The principle of faith missions has undoubtedly been reinforced by the kindred doctrines of faith healing. This was natural, since if the New Testament miracles of healing are perpetuated in our time, why may not Christ still send forth disciples without purse or scrip, taking no thought of what they shall eat or what they shall drink or wherewithal they shall be clothed, and assured that if they have faith as a grain of mustard they shall remove mountains. But it would be unsafe to reason that because faith healing has realized a certain per cent. of recoveries in chronic ailments which largely concerned nervous conditions and mental states, therefore, it will unerringly overcome the African fever or provide food and shelter in the desert.*

Not to trace their origin farther back, faith missions became prominently known forty years ago in connection with the orphanage work of Rev. George Müller of Bristol. The success of the orphanage led to the enlarged work of sending missionaries to heathen lands. It must be conceded that the life which George Müller led at Bristol was a beautiful

* There are many most worthy and devout persons engaged in various lines of benevolent work in this country who prefer not to solicit funds for themselves or others, but simply to use what sympathizing contributors may choose to send them. None can complain of this so long as they do not involve their beneficiaries in serious risks.

OF MODERN MISSIONS

life of faith and devotion, but the history of religion has shown again and again that such a life may be quite consistent with honest mistakes in principle. He possessed a rare personal magnetism, and won many friends wherever he went and whithersoever his circulars and reports were sent. But it was felt, from the first, by many observers of his work that while he definitely eschewed all appeals for money, yet indirectly the publications which he issued were the most effective of all appeals. It was evident also that the exceptional and unique character of his methods proved an element of success. It was a new way and was striking. It implied a degree of condemnation of the old methods and thereby gained the support of some who were tired of appeals. But the fallacy which attended this system as a system, lay in the implication that such means ought to be followed by *all* the great missionary organizations. Of course, were all to adopt the same methods, the novelty and the consequent monopoly of special gifts would cease.

The question therefore really resolves itself to this: If all means of raising money for missionary purposes, such as the sending of circulars, reports, and other information were set aside by both the old societies and those of Mr. Müller and others, and all were to rely simply upon prayer, would the cause of missions be more likely to prosper? If not, and the use of some kind of means is necessary, then the question lies between organized methods and those

QUESTIONS AND PHASES

which are only casual and sporadic. Now it so happened by way of divine example that God's own method of supporting the Levitical priesthood was thoroughly organized and systematic. It was proportionate, fixed, and compulsory. No more faith was required of the priest at the altar than of the shepherd among his flocks. Hardly any other man in the nation was quite so sure of a regular support as he. And if it be claimed that the New Testament shows an advanced principle and a better method, it must be remembered that Paul also thoroughly systemized the duty of benevolent-giving, and so far from avoiding all resort to direct appeal lest that should mar the quality of his faith, he emphasized his appeals for contributions and even resorted to the principle of emulation, by using the example of the Macedonian church to stir up the consciences of the supposedly wealthier church of Corinth. He proposed no tithes, but he urged the higher principle of giving according to every man's ability. And although he chose for special reasons to earn his own support in part by manual labor, yet he did not hesitate to become the receiver and the bearer of the contributions made for others, and he emphasized the just claim of the laborer for his hire.

In any comparison of modern missionary methods with those of apostolic times, account should be taken of some important differences in the whole situation.

(1) Those first disciples who were enjoined to

OF MODERN MISSIONS

take neither purse nor scrip were under a special dispensation, involving if need be miraculous intervention. Miraculous draughts of fishes could be taken, and even five thousand people could be fed from the most scanty provision. With the specific command specific help could be expected.

(2) Those to whom the apostles were sent in distant lands were possessed of greater competency than those who sent them: with us the reverse is true. Paul collected funds on his mission fields for the poor of Jerusalem. Now in all our mission fields deep poverty is the rule while the churches of Christendom are rich.

(3) There were great advantages also in the use of a common language which had become a medium throughout the east. The Septuagint version of the Old Testament had proved an effectual forerunner. And generally a synagogue was placed at the disposal of those who came to preach.

(4) In nearly every place visited by the apostles a few friends or at least fellow-countrymen, were ready to meet them, if not with a welcome, at least with toleration. In the first place Jews had preceded them everywhere. This was true not only in the great marts but in such out-of-the-way places as Lystra and Berea.

(5) But most important of all was the fact that the infant church had been scattered from Jerusalem in all directions by persecution, and while feeling yet that glow of love which held all things common.

QUESTIONS AND PHASES.

Never since that time has hospitality reached so high a mark as then; it is far enough from it now. Whoever will study the history of Paul's experience in this matter will be impressed by the frequency with which he acknowledges the ministries of friends.

How different are all the above named advantages from those conditions which confront a missionary of our day in such fields as Africa or the interior of China or the rural districts of India. Poverty everywhere; an unknown language to be mastered; ignorance and prejudice instead of friendship. If representatives of his own land and race have preceded the missionary they are generally hostile and their influence is a curse.

Doubtless in mediaeval missions the methods conformed somewhat more nearly to those of the apostolic days. It was a necessity of that age. Then, as in Paul's time, the Church was destitute of organized agencies for the extended and distant propagation of the faith. Whether the missionary monks who went over England and the Continent from Iona and Bangor were aided by their brethren who remained behind cannot be known, but it is doubtful. But every kind of means was resorted to by mediaeval missionaries for their support, as exigencies required. Patrick, who had been a swineherd in Ireland and could live narrowly if need be, threw himself with sublime faith upon the favor of the heathen chief of Tara in the very midst of his pagan revelry, after having wrestled with God in prayer. And he won

OF MODERN MISSIONS

favor and assistance. Augustine was received with favor in Kent through the influence of the Christian queen, Bertha. Paulinus, through similar influence, gained royal favor in Northumbria. Aidan and the monks of Landisfarne were greatly aided by a young prince who had found refuge from his enemies in the monastery of Iona. Anschar was for a time supported in Denmark and Sweden by a French sovereign, under whose auspices he had been commissioned. King Olaf of Norway had been made a patron of missionaries by his own conversion while lying in a Christian hospital in the Scilly Islands.

But in our age such sporadic makeshifts are not necessary. They are not in accordance with the manifest trend of the divine Providence. We should not fail to recognize the fact that God has been preparing His church as an army with multiplied appliances, with boundless wealth, with increased intelligence, with ample and varied means of transmission, with scriptures translated into many languages, with broad openings and manifold opportunities, with more perfected organizations at home, with a thousand inducements to rally the whole rank and file of Christian believers, the men and the women, old and young, for a widespread advance upon the domains of darkness. These providences all indicate the general policy upon which the Church should act and to which she should give her united and untiring effort.

Where the exercise of faith, in this particular use

QUESTIONS AND PHASES

of the word, is employed mainly in one specific line, as for example, where the object in view is almost exclusively the receipt of money, there is danger that a doctrine of faith may be developed which will not endure the test of Scripture or sound experience. It becomes a sort of banking operation with an implied understanding that whatever prayers of the Church may remain unanswered, this or that petitioner's drafts for money shall not be dishonored. I once heard a discourse delivered by a gentleman who was engaged in a mission to the Jews. It was mainly a narrative of instances in which the speaker—who discarded public collections—had asked the Lord for definite sums of money needed by a given date, and had in each case received the amount named. Sometimes the day would arrive and wear on toward noon without response. In one or two instances six o'clock, P. M., drew near, and then just in time the amount came—perhaps from an unknown source.

Very little was said of answers to prayer for the conversion of the Jews. The work did not appear to have been very successful except in the mere matter of raising funds. I believe that this good brother was a very sincere and earnest man. But he gave one the impression that he had so concentrated his thoughts on this particular manner of providing mission funds, that he had lost sight of the symmetry and proportions of the great general doctrine of faith and of prayer. It is hard to believe that God is more strict to grant explicit requests for the material sup-

OF MODERN MISSIONS

port of missionaries than to bestow the promised influence of the Spirit in that great work of regeneration, for which missionary support is only a subsidiary human instrumentality. It is also incredible that God should be so much less careful to heed and answer the great volume of prayer ascending from thousands of earnest hearts for the conversion of men than to keep accurate account with here and there an individual whose prayers specify the self-imposed restriction that he shall use no other means. It looks too much like asking for blessings on one's own terms and in support of his particular theory, instead of relying upon God's higher and broader wisdom. It must be that God estimates His own great cause of Redemption more highly than these few object lessons in missionary methods.

While that special exercise of faith which is supposed to dispense with the use of means is generally confined to a particular object or measure, the object is not always the same. In the instance just named it was the procuring of the means of support without resort to solicitation. But the Christian and Missionary Alliance, having its headquarters in New York, places its emphasis of faith on the healing of disease, while in the raising of funds it employs means abundantly. As a natural result young men and women are applying to the different missionary boards, with the understanding that they will rely wholly upon faith for the healing of disease, but —very inconsistently—will expect to receive full sal-

QUESTIONS AND PHASES

ary for their missionary support, together with all expense in visiting health resorts or in health seeking furloughs in this country. This specialization of particular things and the confusion consequent upon it are serious matters. They create perplexity in the minds of missionary candidates not only, but also of native Christians on the mission fields. These naturally ask, why this diversity of particular things instead of testing the power and care of God in all things, and why in some missions do we find medical missionaries employed in the special work of healing disease, while at the same station perhaps are those who are under vows to take no medicine but to trust in the Lord for healing? The case is still further complicated where one acknowledges the general necessity for medical ministrations, but has reached assurance that it is not necessary in his particular case. His more explicit faith has been rewarded by special immunity from fatal sickness for a period at least. One instance is given of a medical missionary who, while attending to the diseases of others, native and foreign, held this inconsistent position with regard to himself, and eschewed all medicine.

There should be great freedom of personal belief and great charity for those who differ from us, but a dangerous responsibility lies in the inculcation of a belief among others which may involve them in fatal danger and lead them in turn to disseminate among still others, views which cannot be supported either by scriptural authority, or by the experience of the

OF MODERN MISSIONS

Christian church. The leading missionary organizations in this country and throughout Christendom shrink from the responsibility of sending out missionaries upon the faith cure basis, for they feel that in so doing they would become parties to a very hazardous experiment, and be exposed to public reprobation. It seems imperative that as a corrective of the rash misguided zeal of young candidates who have imbibed unscriptural views as to the use of means, the consensus of missionary boards and societies should adopt a common policy susceptible of universal validity, and that the churches of every name should inculcate views adapted to every exigency of life and every line of Christian duty at home or abroad.

Incidentally it may be noticed that the term "faith healing" is now commonly applied by secular journals without much discrimination to healing by prayer and to the operations of so-called "Christian Science." Within a few weeks the writer has noticed several paragraphs in which under the caption of faith healing, complaint of fanaticism and fraud has been made against the Scientists.

In one instance where a life had been sacrificed the court ordered an imprisonment of three months; in another the judge expressed the embarrassment he felt springing from the fact that this mode of healing was from a legal point of view so much like that which enjoined faith in prayer.

It is significant that in the New Testament we find

QUESTIONS AND PHASES

no such examples of stipulative prayers. Even our Savior's petition that the cup of suffering might be removed was subordinated to His Father's will. And Paul's prayer that he might be delivered from the thorn in his flesh was not specifically granted, though God had a greater blessing in store. This chief apostle or missionary, whose constant prayers for the success of his mission work, and for the constancy and growth of his converts are mentioned in nearly every epistle, never created emergencies and then prayed God to help him out without other effort. He did pray specifically for the rescue of his fellow-voyagers from shipwreck, but he strenuously enjoined upon everyone the observance of the proper means. In the matter of health he advised his delicate young friend Timothy, to take a tonic, and he himself for a part of the time at least was attended by the "beloved physician." Everywhere the Scriptures teach the duty of prayer in all things great and small, but prayer without the use of means, where means can be employed, is a new doctrine.

It should be specially noticed that whatever means were provided for the support of the apostolic missionaries, or those of the Middle Ages, they were not accompanied by wives. The worst element in these rash experiments of unsalaried faith missionaries is the increased hazard that must come to a wife and children. If this aggravates the difficulties of "cheap missionaries" it is still worse with "faith missionaries." If single men were disposed to take

OF MODERN MISSIONS

such risks alone, as an explorer would venture into an unknown region, the case would be somewhat less serious—though no explorer ever proceeds without a thorough outfit of supplies, and the means of preserving health. But it is a grave question whether any man has a right to expose a young wife to the perils of such a situation, subject as she must be to the incidents of married life, and with all the additional burdens and trials which a woman must encounter.

Many years ago, while visiting missions on the opposite side of the globe, I took occasion to call upon one of George Müller's missionaries who was living with a wife and small child in a locality less than five degrees from the equator, and close upon the shore of a land-locked sea with an environment of hills, which made the place an oven. He had no fixed salary, but was partially supported on the faith principle. His abode was the upper part of a warehouse, and directly under a tiled roof, the hottest, I believe, that architecture has yet devised. The low-necked and short-sleeved dresses of the mother and child revealed numerous boils and scars of boils, of which, the missionary told me, they had had ninety. To the intense heat there was evidently added a serious want of nutrition, and a consequent poverty of blood. The missionary informed me that his support was irregular and insufficient, and that but for his continual appeals to friends at home it was difficult to say whether they could have survived. I have no com-

QUESTIONS AND PHASES

ments to make on the case, but these are the facts. I think it right to publish them for the benefit of those well-to-do Christians who criticize organized and established methods which guarantee a regular support and favor those less expensive missions which depend more upon faith in God and less upon their personal contributions.*

But is it quite safe either as theology or as fact, to assume that God intends a different measure of faith and a less regard to means on the foreign fields than in the work at home? Is there any more reason to suppose that a fortuitous support can be relied upon for missionaries than for our own pastors? The whole theory of "faith missions" proves too much; for, unless it be assumed that God has two different economies for the work of the Church, then every

* In the New York *Independent* of June 22, 1899, appears the following editorial statement:

"For some time reports have been coming to this office of suffering on the part of missionaries sent out by the Christian and Missionary Alliance. They have come from widely separate countries and from people in whose judgment and fairness we have every confidence. One told the story of a young man of fine character and earnest devotion, left without support in a country where it was impossible for him to secure assistance, and who sickened, became insane, and took his own life. Another told of not merely one, but several who had been left similarly deserted, had suffered greatly with sickness in consequence, and life had been saved only by the relief furnished by missionaries of other boards. Similar letters have been received by others. All have been accompanied with an urgent request for investigation of the management of the Society, and the exposure of the methods which had resulted in such cruelties.

"Every effort, however, was rendered difficult by the peculiar character of the Society. It makes no pledge of support for its missionaries, simply promises to distribute among them whatever funds are committed to it."

OF MODERN MISSIONS

department and every interest ought to be conducted upon trust, and all salaries, all pledges, all contracts, should be dispensed with. The intervention of broad oceans does not change the general laws of Christian service nor invalidate anywhere the divinely authorized principles that "the laborer is worthy of his hire." A guaranteed support is even more indispensable on the foreign field than at home. If one is to carry economy to the verge of starvation anywhere in Christ's service, a savage community in a malarious country is the very last place for the experiment. If the ministry cannot be self-supported in this country, where they are surrounded by friends and abundant resources of every kind and a great variety of occupations which open before them, how much less in an African community, where labor of every kind can be secured for a pittance, where few comforts of life can be found at the best, where no business enterprise presents itself as a possibility, and where any missionary, undertaking to live as the natives live, must be almost certain of sickness and death. The world cannot be converted by a few startling lessons of toil and suffering. We are not encamped before Philistines whom it is God's purpose to conquer by the valor of a few young Davids, while the hosts of Israel simply rest upon their arms. It is wrong to remove the burden of responsibility from the Church. Not only do the missionaries need fixed and reliable salaries to free them from anxiety and insure their success, but the Church itself needs to pay those sala-

QUESTIONS AND PHASES

ries. Its own spiritual life demands at least that small share of the common burden, and any theory which maintains that a fixed support is not necessary for foreign missionaries, and which so far removes responsibility from those who remain at home is an injury to the piety of the Church.

It is probable that the conditions regulating the work of foreign missions will become more and more like those which obtain in our own land. It is not so widely differentiated from other spheres of Christian work as it was fifty years ago. The fields are practically not so far off. The degree of self-denial required is not so great. The ocean voyages are pleasure trips compared with the old six months' experiences on board of merchant vessels. Missionaries are generally supplied with comfortable homes, and medical attendance, as a matter of economy. The romance of tragic experiences is more rare, and missionaries are coming to be thought of as are other men. Yet if they are faithful, their work is hard; their surroundings are often forbidding; the isolation from home and friends and fatherland is depressing and the climate is generally trying. At best, the life of the missionary is one of self-denial.

But it is important to view this subject dispassionately and without prejudice. I have no sympathy with those who deal in sweeping denunciations of all methods which differ from their own. I cannot but rejoice in the variety of operations which God has seemed to crown with his blessing. The China In-

OF MODERN MISSIONS

land Mission, for example, has accomplished incalculable good. Some of its early peculiarities have become somewhat modified: what some people regarded as its extreme ideas have been laid aside: there is more and more a recognition of the fact that means must be used in the raising of funds, and means are used, differing from those of the older boards, but nevertheless used assiduously, through reports, missionary addresses and lectures. The allowances for support are much more adequate than formerly and are not found to differ very widely from those of the older organizations. Methods of work on the field are undergoing changes and more of the institutional plan appears: general itineration is combined with stable missionary establishments such as schools, churches and missionary homes: everything looks toward permanence. Meanwhile, the good example of the China Inland Mission has led to improvements in the work of the denominational boards. The earnest spirit which has characterized not only its administrators but its missionaries, the fact which it has demonstrated, that the men of the highest rank and most manly bearing in the English universities, can be drawn into the personal service of winning souls on heathen soil—all this has inured to the benefit of all missionary organizations. It has furnished to all missionary societies the good example of an increased reliance upon prayer. The China Inland Mission has chosen a very wise policy in the personal examination and training of its

QUESTIONS AND PHASES

missionaries before they sail and afterwards on reaching the field. Their training institution in Shanghai is a model: their delay in the marriage of missionaries until they have learned something of the language and made a beginning of missionary work, is wise and salutary. It is the greater proportionate number of unmarried missionaries and of those who depend upon their own support which to a certain extent renders the average cost considerably less than that of other societies..

In conclusion I am persuaded that the whole subject of missionary methods demands at this time a fair, courteous and thorough discussion. Among the young especially there is a deep interest in the subject, and it is essential that sound and Scriptural views should be adopted, applicable alike to the foreign field and to all forms of Christian work at home. While it is well that there should be such variety of organization and method as shall meet all views and utilize all resources, one thing seems certain: if the world is to be evangelized the burden of duty must rest upon *all*—upon those who go and those who stay. The support of the former must devolve upon the latter, and it is the only way in which they can bear a substantial part. If the missionary's salary is a needless or questionable device, then the great majority of Christian people are exempt from any duty in the case, for it is impossible that all shall go, and the question, "How shall they preach except they be sent?" is without meaning.

FAITH IN ONE'S STAR AND FAITH IN GOD

THE heroes of foreign missions have been pre-eminently men of prayer. The example of the great Apostle to the Gentiles is significant on this point. No one can have carefully read his letters to the mission churches of Western Asia and Southeastern Europe, without having been impressed by the frequency and earnestness of his references to prayer as an element in his missionary work. And his petitions seemed always to have been accompanied with thanksgiving, whether for his success in winning men, or for the grace of God manifested in the churches. "God is my witness," he wrote to the Christians at Rome, "that without ceasing I make mention of you always in my prayers." To the Corinthians he said, "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ." His faithful and searching letter to the Galatians was introduced by a tender benediction of "grace and peace." For the Ephesians he "ceased not to give thanks," making mention of them in his prayers; and he assured the Colossians that with thanksgiving he

QUESTIONS AND PHASES

prayed for them "always." Much the same expressions introduce his letter to the Thessalonians;—remembering "without ceasing" their "work of faith, and labor of love, and patience of hope." He tells young Timothy that "without ceasing" he remembers him in his "prayers night and day."

Well might this first great missionary begin and end all his work with prayer and thanksgiving, for with fasting and supplication of the church at Antioch, had he been sent forth by the direction of the Holy Ghost.

There are and always have been, emergencies in the prosecution of missionary work, which called for real heroism, and an all-supporting faith. The hostility which Jonah feared when sent to preach to the Ninevites, has confronted many a missionary when venturing among barbarous nations. In cases of extreme peril, as when Paul and Silas were thrown into prison in Philippi, and in a great variety of desperate circumstances and conditions, human help has sometimes seemed to fail. Often a sole reliance has been placed upon the special interposition of God. The late Bishop of Ossory in his sketch of the heroic mission of Patrick in Ireland, has published the very remarkable prayer which that missionary offered when about to make his bold entrance into the court of the chief of Tara. It was at the time of a heathen festival, when danger would seem to be at its greatest; and no more fervent prayer

OF MODERN MISSIONS

than his has ever been recorded, and none have been more remarkably answered.

Judson in the Burmese prison, John G. Paton, surrounded by the howling savages of Tanna, Mrs. Spalding at Lapwai, committing herself to God, while expecting at any moment the war whoop of hostile Cayuse Indians, Mr. Duncan when threatened by the savages of Metlakatla—these and many others have illustrated the need and the power of prayer when human resources, though faithfully used, have seemed to fail.

But the age in which we live is full of scepticism on this subject. In the ordinary business of life, men love to trust in every sort of refuge or resource instead of prayer. They trust in their destiny, or their horoscope, or their friends, or more commonly their own ability and skill. But in the work of missions all use of means must be supplemented by a trust in the transcendent power of God. It lies in the very nature and first conception of the work, that it is a conquest more divine than human, and that, therefore, supernatural forces are indispensable. Its commander and helper is a divine Redeemer. Foreign missionary enterprise without prayer, therefore, would be an anomaly, and a virtual contradiction of principles. And here is the point of departure which separates it from all merely human undertakings, even the most heroic and successful. In these we often find much to admire. We recognize many heroes and philanthropists of modern times, who laid

QUESTIONS AND PHASES

no claim to a religious character, but whom all men will honor. But perhaps the figure which touches the heart of humanity most deeply of all is that of Livingstone, after many years of toil and hardship, dying alone on his knees in prayer—prayer that the Christian nations might come to the rescue of Africa, and that “the great open sore” of its age-long agony from the slave-trade might be healed. And it is not difficult for us now to believe that that prayer was heard in heaven, when already we see all East Africa brought under the power of Great Britain and Germany with a railroad line proposed from the Nile Delta to the southern Cape.

Many months ago it fell to my lot to hear a discourse delivered by Mr. Felix Adler of which the heroic Dr. Nansen afforded the text, or at least the leading thought and purpose. The splendid heroism of the explorer, his calmness, endurance, self-control and sympathetic companionship with all grades of the crew were depicted in glowing terms. The significant fact emphasized throughout was, that this balanced, splendid, character was that of an agnostic. A large congregation was thus called to notice what agnosticism can do in this last decade of the nineteenth century. Special attention was directed to the admirable discipline of the little crew of thirteen persons, and to Nansen’s magnanimity in treating every fellow-voyager as a companion, and to the inculcated idea that every man should be a sharer in the toil, however humble, that seemed necessary to success.

OF MODERN MISSIONS

Here Dr. Adler found a great triumph of character and a grand solution of a difficult social problem. By candid readers of the narrative all this will be conceded, and yet with the exception of a sort of observance of the Christmas festival, there is nothing in the narrative that even hints at the Christian faith. There was neither Bible nor Christian Sabbath. In all the reported conversations concerning the tender memories of the Fatherland, there is nothing to remind one that Norway is a Christian country. Amid all the terrible sufferings and struggles and dangers there is no suggestion of a prayer, or any trace of the idea of God as a refuge.

Felix Adler made good use of all this, and he probably could not have found a better subject for his purpose, or drawn a better illustration of what it is possible for a human character to develop out of the blank negation of modern doubt. There could scarcely be a finer illustration of heroism resting upon simple human foundations with no divine element recognized. Strenuous toil, unflinching bravery, unquenchable hopefulness, seemed utterly baffled and powerless against the mighty forces of nature, and it would seem as if men must look for omnipotent help under such circumstances; and yet no prayer is heard. There is a kind of faith indicated in some of Nansen's expressions, for example, "I trust my star; it will guide me safely as it always has." "We are the tools of powers beyond us; we are born under lucky or unlucky stars. Till now I have lived under

QUESTIONS AND PHASES

a lucky one. Is its light to be darkened? I am superstitious no doubt, but I believe in my star." In the two large volumes there are two or three references to God. In one, Nansen addresses himself and says: "Here in the great night (the dreary Arctic night of half a year) thou standest in all thy pettiness face to face with nature, and thou sittest devoutly at the feet of eternity intently listening, and thou knowest God, the all ruling, the centre of the universe—all the riddles of life grown clear and thou laughest at thyself that thou couldst be consumed by brooding, it is so little, so unutterably little. . . . 'Who sees Jehovah dies.' "

Now this lack of trust in God as a helper is unnatural in such circumstances. The world over and through all ages and among all races the cry of humanity *in extremis* has burst forth for the sympathy and help of higher and unseen powers. Nansen's ancestors in their ignorance of the true God, had imagined gods with supernatural attributes. While they idealized the mighty forces of frost and darkness and desolation under the guise of giants, they made them subordinate to the more potent ideals of Woden and Thor, and those more genial deities the sunny influence of the South, before which darkness and frost were driven away. Prayer in trouble is as natural as our breath. Agnosticism is only a result of speculation. It has well been said that atheism never exists except as a reasoned conclusion.

We find in Nansen's journal sublime thoughts, as

OF MODERN MISSIONS

he contemplates the power and desolation that are about him, as he feels the heavy weight of an Arctic night resting upon him like a pall, or as he looks with amazement upon the gorgeous auroral displays in the heavens. And yet there is apparently no thought of God or of Providence in the sense in which a Christian would regard these terms.

The world problem, as it may be called, the plan and destiny of this visible creation, seems to weigh down his spirit with its ponderous and hopeless materialism. He finds no relief in those divine aspirations which differentiate humanity from the masses of rock and ice and from the mere physical life of the walrus and the polar bear. In the prophetic lessons of frost and Arctic night, he foresees a similar destiny for all the world in which we live. As the polar sea with all its islands is locked in ice, so he tells us, will this entire planet one day become icebound and dead. In the light of geology and astronomy, none can deny the soundness of this reasoning, if no other interposition should occur to create "a new heaven and a new earth." In other words, if there are no powers at work in the universe above and beyond those whose operations are the subject of physical science, then Nansen is right, and the dreariness of an agnostic system could hardly be presented in more gloomy colors. While we must admit the conclusion that the earth existed for a very long time before vegetable and animal life were possible, and that in the gradual cooling process remote after-ages

QUESTIONS AND PHASES

may find it again uninhabitable, yet that very fact, if it be a fact, prompts the human spirit to cry aloud for something more and better than science can teach us. It cannot be that all that belongs to human life, all there is of hope and love and aspiration in the history of this race of ours, is merely an accident of temperature, a mere fortunate combination of warmth and moisture reached at a certain point in the history of a cooling planet. Little comfort indeed did Nansen find in his dark reflections. It is evident from his journal that the agnostic outlook did not satisfy the wants of his soul.

It is an interesting question, after all, whether the high character of a Nansen were possible aside from the antecedents of early Christian training. A kind of rude heroism might exist, for this has been shown in many a savage, but the poise and gentleness, the love of family and home, the frequent mention of wife and child in terms of tenderness, the keen appreciation of childhood's experiences of Christmas as well as the generous companionship and regard for others which he evinced—these certainly are in strong contrast with the wild and savage character of the old Vikings. They were pirates of the most relentless kind. They lived by marauding and unscrupulous conquest. Surely no races of men have shown a greater transformation than the Scandinavian races under the influence of Christianity. The old Norsemen were proverbial for their savagery; the modern Norsmen are distinguished for their quiet

OF MODERN MISSIONS

industry, love of home, and love of peace. With all deference, therefore, to Dr. Adler, we would suggest that this model agnostic owes much to the Christian cultus which he ignores.

There is another element in the case which should be considered; that is, that the heroism of this Arctic crew was partly due to exuberant health and youth. There was no use for the doctor, we are told, by these stalwart specimens picked from a nation's best. Even when the two heroes of heroes lived alone for a year upon floating ice, amid solitude and desolation which would have crushed ordinary men, they remained in vigorous health.

Now a philosophy of life which can meet the wants of the great masses of mankind in all the vicissitudes of misfortune, sickness and feebleness of age, which can sustain delicate women as well as starwart men, must bear stronger tests than were experienced by the selected voyagers of the *Fram*. In the personal and domestic trials of an average parish, at the grave and in the home of the bereaved, something more helpful must be found, else the human race is an orphan cast forth remorselessly, with no resources but its own.

About the time that my attention was called to Nansen and his companions, I read Dr. Jacob Chamberlain's story entitled "In the Tiger Jungle." There was depicted a heroism quite as strong and alert as that of Nansen. In fact, in one brief trial he was more desperately resolute, if possible, than was Nan-

QUESTIONS AND PHASES.

sen, even when swimming in ice water after his truant boat. But in this case manly courage towering to a sublime height, was supplemented by an inspiring faith in God. Readers of Dr. Chamberlain's story, which there is not space to reproduce, can imagine—can *see* him there, shut up in a flat and narrow jungle between a swollen river and a mountain bluff teeming with tigers, ready to pounce upon him and his companions at any moment. Rain, with alternations of blistering sunshine, was pouring upon them, and night was fast approaching, when to their horror they learned that the only path which afforded escape was cut off by the affluents of the Godavery river, now rendered impassable by the flood. The men, thirty or forty in number, were so mutinous in this emergency that Dr. Chamberlain was obliged to ride up and down the marching column with revolver in hand to prevent desertion. It was too late to turn back, for they could not escape from the jungle before night would be upon them, unless they dropped their burdens and ran for dear life. It was plain to all that they could not go forward. The snarl of tigers was already heard on the right hand, the roar of the swollen river was on the left; they seemed absolutely hedged in and doomed to destruction. The missionary, scarcely knowing why, commanded to move forward, afraid to allow a moment's pause. Two men in the rear who had dropped their burdens and were springing into the jungle for escape were suddenly confronted by the apparition of

OF MODERN MISSIONS

the missionary with revolver pointed at their heads. Terror-stricken they again took up their burdens and marched on, "for they knew not that I would not shoot them." While there was absolutely no escape that human wisdom would suggest, the intrepid missionary prayed as he rode up and down the lines, and prayed again, and again, "Master was it not for Thy sake that we came here? Did not we covenant with Thee for the journey through? Have we not faithfully preached Thy name the whole long way? Have we shirked any danger, have we quailed before any foe? Didst Thou not promise, 'I will be with thee?' Now we need Thee; we are in blackest danger for this night. Only Thou canst save us from this jungle, these tigers, this flood. Master! Master! show me what to do!"

"An answer came," says Dr. Chamberlain, "not audible, but distinct as though spoken in my ear by human voice, 'turn to the left, to the Godavery.' Riding rapidly forward, I overtook the guides. 'How far is it to the Godavery?' 'A good mile.' 'Is there no village on its bank?' 'No, none within many miles, and the banks are all overflowed.' 'Is there no rising ground on which we can camp?' 'No, it is all low and flat like this.'"

Then the missionary drew apart and prayed again, while the line still plodded on, and again, came the answer, "Turn to the Godavery and you will find rescue."

"Are you sure there is no rising ground by the

QUESTIONS AND PHASES

river?" I said to the guides, "where we can pitch, with the river on one side for protection, and camp-fires around us on the other, through the night?"

"None whatever."

"Think well; is there no dry timber of which we could make a raft?"

"If there were any it would all be washed away by these floods."

"Is there no boat of any sort on the river? I have authority to seize anything I need."

"None nearer than the cataract" (twelve miles away).

"How long would it take us to reach the Godavery?"

"Half an hour, but it would be so much time lost."

"What shall we do then for the night?"

"God knows," answered the men, and they looked the despair they felt."

Again the missionary prayed, and the answer came, "Turn to the left, to the Godavery, and you will find rescue."

"I cannot explain it," he says, "but to me it was as distinct as though spoken by a voice in my ear; it thrilled me. 'God's answer to my prayer,' said I, 'I cannot doubt. I must act and that instantly.'"

Strange as it seemed to the men, the command to halt and turn sharp to the left was heeded, and under the menace of the revolver and almost dazed by the desperateness of the situation, they filed rapidly toward the river, where, behold! a flat boat belonging

OF MODERN MISSIONS

to the British Government on the opposite shore (for they were now in the Nizam's dominion) had been broken from its moorings by the power of the current, and floating down the river had been turned to this shore and this particular point, where its two occupants had tied it to a tree!

Upon this safe refuge the whole party of about forty soon encamped with their large army tent covering the entire boat. Fires were built on the shore, and Dr. Chamberlain stood guard at the shore end throughout the entire night to defend the company against the tigers whose roars were plainly heard. Even now there was no relaxation in the use of means.

What a night for this God-trusting hero! What gratitude and strengthened faith and triumphant joy were his and what an object lesson for his men!

Now there had been no lack of even physical heroism, no lack in the use of means. A strong superior intellect, inspired and elevated by a sublime faith in God, had been strong enough to overcome the doubts and fears of his followers, and to move them forward even against their own judgment and experience. I admire Nansen, but he could not have done this. In these circumstances the hero and his men would have been at the end of their resources. Here superinduced upon all that sagacity and heroism can do was faith in a divine Helper, and it brought its triumph.

A BUDDHIST DOCTRINE OF SALVATION. BY FAITH

ONE of the most obvious duties of a missionary in entering upon his labors among any people is to learn something of their habits of thought, general customs, and traditional beliefs. Even under the common name of Islam, the Mohammedan philosophy of Persia differs widely from that of the Turkish Empire. And the following chapter is designed to show the difference between various types of Buddhism and the importance of missionary tact in finding the best adaptations and the line of least resistance.

The Buddhism of Guatama was atheistic. Such scholars as Sir Monier Williams, Max Muller, Hardwick, Coppen, and Edkins, are agreed that the teachings of the Buddhist canon adopted two hundred and fifty years after the Buddha's death discarded all divine help, and at least ignored a first cause. "Trust in thyself and in no other, God or man," was the word of the Indian saint to his disciples. Contemporary Brahmans certainly charged him with atheistic teachings and influence, for they claimed him as the

OF MODERN MISSIONS

ninth incarnation of Vishnu, on the theory that Vishnu, wishing to destroy certain demons, came in the form of Buddha in order to betray them into the fatal doctrines of atheism. Guatama also denied the permanent and distinct entity of the human soul. By a sifting process worthy of Herbert Spencer, he came to consider what we call the soul as only a succession of conscious experiences. To regard this as a soul is an illusion similar to that of a boy who whirls a lighted stick and thinks he sees a ring of fire. There is no ring, but only a succession of points of light, and there is no continuity of a soul, but only a succession in our thoughts and emotions. It is not a soul then, but only a record (*karma*), that survives in transmigration.

This Karma or character which remains at death, becomes the responsible inheritance of a new born successor. There is no permanent being of any kind but only a perpetual *becoming*. Everything is in a state of flux. There are ranks of intelligences superior to man, but they, too, are subject to the eternal round of life and death, until nirvana shall cut off the necessity of rebirth. Such was the early and canonical Buddhism. Some of its subsequent developments have been complete revolutions or reversals. Consequently there are now many varieties of the system, some semi-theistic, others pantheistic.

When Guatama died and became extinct, leaving as was believed, an interval of four thousand years before another Buddha should appear, his disciples

QUESTIONS AND PHASES

began to realize the cold and desolate logic of his teachings. They could not worship or pray, for there was no object of worship; no hearer of prayer. The heavens were dark, and the universe a profound abyss. The cheerless doctrine of nirvana had practically no attraction; what mankind longed for was a divine sympathizer and helper, and, in spite of its own canonical authorities, subsequent Buddhism has groped its way toward some such being. It was understood as a deduction of the system that other beings destined to be future Buddhas were already in existence somewhere in the round of transmigration, and to these "bodisats," as they were called, human expectation began to turn, and especially to the "bodisatva," who should appear next in order. Among the southern Buddhists this expected messiah was called Maitreyeh, and in Ceylon his image was placed in the temples as an object of worship beside that of the extinct Guatama.

Pursuing the same idea as the expression of a felt want which the orthodox system did not supply, the northern Buddhists went still further, and by the seventh century A. D., they had developed a trinity of bodisats with distinct personalities. One represented creative power; another was the embodiment of wisdom (Logos); the third was an omnipresent spirit pervading all Buddhist communities upon the earth. Whether this new doctrine was partially the result of contact with Christianity, or whether as some contend, it had crystallized various speculations

OF MODERN MISSIONS

around the Hindu trinity or *trimurti*, it expressed in either case the want of that supernatural element which Buddhism had vainly striven to discredit and destroy. It was an important step from practical atheism toward a return to religious faith. By the tenth century the idea of trinities had assumed more advanced phases. In Nepaul there were supposed to be five trinities—one for each of the world systems. The first person in each of these was called a *dhyana* or celestial Buddha, destined never to visit this earth. For this world system the three were *Amitabha* (celestial), *Avolokitesvara* (an everywhere present being though capable of incarnations) and *Guatama Buddha* who had appeared on earth. Supreme over all these and one from whom all these had emanated was *Adi Buddha*. This mystical being was uncreated and was the source of all things. Here only, appeared a real theism. While the conception of the Supreme Adi Buddha has not widely prevailed, the first and second persons of the Buddhist trinity for our world system—*Amitabha* and *Avolokitesvara*, have attained great popularity. In the Middle Ages of our era *Avolokitesvara* was looked upon as a helper available in all places and all emergencies: he was the hearer of prayer. The Chinese pilgrim Fah Hien speaks of having prayed to him in time of shipwreck. In Thibet he was and still is supposed to become incarnate in each successive Grand Lama, thus constituting the government of Thibet a sort of theocracy. In China and Japan this same

QUESTIONS AND PHASES

popular bodisat has been found available in meeting the deeper needs of humanity. The popular "goddess of mercy" Quan Yen is believed to be a divine embodiment of Avolokitesvara in his female manifestation. This notion was probably a trace of the old Indian saktism which assigned a wife or female counterpart to Siva and other gods, and which finding congenial soil in the phallicism which prevailed in most Asiatic countries, and nowhere more notably than in Japan, extended its corrupting influence to Buddhism. Now in all appeals to Avolokitesvara as the omnipresent hearer of prayer, and to Quan Yen as the goddess of mercy in the sad emergencies of life, there was a very significant departure from the fundamental principles of Buddhism. Instead of self-dependence there was a cry for divine help. The worship of Quan Yen became exceedingly popular in China and Japan. Longing as all humanity must, for sympathy, it sought a more tender sympathy in the female sex. As the legend runs, Quan Yen was a heavenly princess who had attained nirvana and was entitled to exemption from rebirth. But on the threshold of the well earned extinction, she waived her privilege, and concluded to continue her existence for the purpose of commiserating the world of mortals. Meanwhile, she went to Hades, as in the dream of Dante, and beheld the woes of the condemned, that she might the better understand the problems of human suffering. She has been for ages the representative of divine compassion and

OF MODERN MISSIONS

help, in all the wants and distresses of the millions of Buddhists. Whoever has visited the temple of Asokosa in Tokio has seen a large apartment filled with wax figures, illustrative of many miraculous rescues accomplished by Quan Yen from fire, from earthquake, and shipwreck, from famine, plagues, serpents and dragons. Such as it is, the worship of Quan Yen is a worship of faith and prayer. It involves a confession of human weakness and dependence, and it belies the cold, atheistic self-confidence of the original Buddhism.

But a much more striking doctrine of faith is seen in the creed of the Yodo sect, found both in China and Japan. In Dr. Edkins's account of Chinese Buddhism references are made to this sect, but a fuller account is given in a little book published by Bunyiu Nanjio, a Japanese graduate of Oxford, and entitled "A History of the Twelve Buddhist Sects of Japan."* The doctrines of these sects are taken from Japanese publications, though most of them claim to have been transmitted from India to China between the years 252 and 400 A. D. From China they began to be introduced into Japan in A. D. 552. According to the Yodo sect, there is a Pure Land far to the westward, separated from us by a succession of worlds and systems which lie between. Over that

* A pamphlet called *Shin Shu Kyo Shi*, containing a synopsis of the doctrines of the true sect, was issued in December, 1876, by the Department of Instruction of the leading Buddhist sect in Japan. It is from this and from Mr. Nanjao's book that the quotations in this chapter are made.

QUESTIONS AND PHASES

world presides not the Buddha nor the bodisat Avolokites vara, but the dhyana or celestial Buddha Amitabha. This sect cuts loose from a reliance upon meritorious self-help, but not entirely. Its doctrine of salvation by faith is not full-fledged. Its attitude is like that of the half emancipated Judaizing Christians of whom the Apostle Paul complained. Its own statement is this:

"Amitabha will transport to his realm all believers who keep perfectly in memory his name for seven days, or even one day, without any reliance upon their own effort in any other respect." The efficacious grace is his gift, only the act of faith involves a sustained remembrance of him for at least a day. Once translated to the Pure and Heavenly Land, the soul of the believer may there pursue the necessary steps to "arahatship" under more favorable circumstances than here. This is a doctrine of faith, but it involves conditions which are absurd and difficult to observe. Dr. Edkins describes certain devotees of this faith in China whose stupid and endless repetitions of the name of Amitabha seem well calculated to annihilate the mind itself and end in idiocy. And the Japanese allege that Gen-ku, their great apostle of the Yodo faith, followed the rule of repeating the name of Amitabha sixty thousand times a day. Nevertheless they claim that the grace of Amitabha, and not the repetition, is the ground of hope. In any case it is an absolute abandonment of orthodox Buddhism.

OF MODERN MISSIONS

This sect is now divided really into two, the one known as the "Jodo" and the other as the "Shin Shu." Originally they were one, taking their rise in the beginning of the twelfth century under a great teacher known as Honen Shonin. He taught the worship of Amitabha, and also the doctrine of justification by faith in his boundless mercy; but he also urged the value of meritorious deeds. He prescribed a ritual of endless repetitions of Amitabha's name which made his doctrine of faith really a doctrine of works. As this was an intolerable burden, a reform was instituted in the thirteenth century by Shinran Shonin, a disciple of Honen. From his great earnestness in presenting a real doctrine by faith alone, and his martyr-like devotion to its maintenance, he has aptly been called the "Luther of Buddhism." He submitted unflinchingly to banishment for conscience's sake, and bravely maintained his school in a monastery among the mountains of Takate in Shime-tsuke. He is buried at Otani, on the mountain side above Kioto. To his grave myriads of his disciples make annual pilgrimages from all parts of Japan. The Shin Shu sect is the outgrowth of his influence, and the new Hongwan-ji temple at Kioto is devoted specially to his honor.

Dr. George William Knox, long a missionary in Japan, says: "This is the one sect that now shows activity. It is the most earnest, influential, and popular. It is this sect that has sent priests to England to study Sanscrit, that imitates all our missionary meth-

QUESTIONS AND PHASES

ods, and that has built a magnificent temple in Kioto at a cost of hundreds of thousands of dollars. Some of the great timbers of the temple were dragged from distant provinces by ropes made of the hair of women who piously offered their tresses for the purpose, and these immense ropes now hang in the temple where all may see them. This sect once ruled the rich and powerful provinces of Kaga." The entire cost of this great structure known as the Hongwan-ji, is estimated at over \$360,000 and has been met by voluntary contributions from Buddhists in all parts of Japan. Largely they have been given by the poor and often the very poor. Like all founders of Buddhist sects, Honen and Shinran claimed to trace their doctrines from Guatama through a succession of high priests and patriarchs of India, China and Japan.

The efficacious "original prayer" of Amitabha was rather an imprecation, and ran thus: "If any living beings of the ten regions who have believed in me with true thoughts and desire to be born in my country (the Pure Land), and have even to ten times repeated the thought of my name, should not be born there, then may I not attain perfect knowledge." "This original prayer," says Nanjio, "sprang from his great, compassionate desire, which longed to deliver living beings from suffering. With this original prayer he practiced good actions during many kalpas (long ages), intending to bring his stock of

OF MODERN MISSIONS

merits to maturity for the sake of other living beings."

A short creed prepared by one of the later Shin Shu apostles, Rennio Shonin, is as follows: "Rejecting all religious austerities and other action, giving up all ideas of self-power, we rely upon Amita Buddha; our salvation is settled from the moment that invocation of his name is observed as an expression of gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life."

A still more modern statement is thus given by Mr. Akamatsu, a distinguished member of the sect in Kioto, and published in the April number, for 1881, of the *Chrysanthemum* now discontinued. "Amita Buddha always exercises his boundless mercy upon all creatures, and shows a great desire to help and influence all people who rely upon him to complete all merits, and to be re-born into paradise. Our sect pays no attention to other Buddhas, but putting faith only in the great desire of Amita Buddha, expects to escape from the miserable world, and to enter into paradise in the next life. From the time of putting faith in the saving power of (this) Buddha, we do not need any power of self-help, but need only to keep his mercy in heart, and

QUESTIONS AND PHASES

invoke his name in order to remember him. These things we call 'thanksgiving for salvation.' "

Here is a doctrine, not only of faith but of substitution. And Amitabha, thus endowed with power to save, "is known as Light and Life, with infinite wisdom and compassion. Therefore he can take hold of the faithful beings with his own light, and let them go to be born in his Pure Land." The believer's faith is defined as involving three elements: first, the thought of, second, belief in, and third, desire to be born in, the Pure Land. "If we examine our heart," says the Japanese expounder, "it is far from being pure and true. It is bad and despicable, false and hypocritical. How can we cut off all our passions and reach nirvana by our own power? How can we also have the three-fold faith? Therefore, knowing the inability of our own power, we should believe simply in the vicarious power of the original prayer. If we do this, we are in correspondence with the wisdom of Buddha Amitabha and share his great compassion, just as the water of rivers becomes salt as soon as it enters the sea."

It is interesting to see how this abandonment of the all-prevailing Buddhist doctrine of works is harmonized with a proper requirement that works shall not practically be abandoned. The doctrine which covers this point seems marvelously at one with the New Testament "faith which works by love." "If we dwell in such a faith," says our author, "our practice follows spontaneously, since we feel thankful for

OF MODERN MISSIONS

the favor of Buddha, remember his mercy and repeat his name. This is the repetition of the thought (of the Buddha's name) only ten times as spoken in the original prayer. Of course, it does not limit to the number of ten, so that the words *nai shi* (evento) are added. There are some who may repeat the name of Buddha for the whole life, and while walking, dwelling, sitting or lying down. Some may, however, do the remembrance of Buddha only once before they die. Whether often or not, our practice of repeating Buddha's name certainly follows our *faith.*" "This faith and practice," he goes on to say, "are easy of attainment by any one. Accordingly, the great Buddhist rules of becoming homeless and free from worldly desire in order to attain Buddhahood, are not considered essential to this sect." Consequently, even the priests are allowed to marry, to eat flesh and fish, while those of other sects are not. The reasons given for the need of a vicarious salvation are as follows:

"The inferior capacities of men are dark, they cannot tread the Holy Path and rise to perfection. So the Shodo Mon does not prosper. It is forcing a law upon men who cannot practice, like urging fowls to go into water. How can this be reasonable?" Then it is shown that as a matter of fact those who attempt the Holy Path fail in every requirement. "They cannot fulfill a single one of its precepts. They live in great temples and style themselves abbots. Externally they exhibit worth and goodness: inter-

QUESTIONS AND PHASES

nally they are full of covetousness and sordidness. They wear silks and satins, they sit on hair rugs luxuriantly. They delude men, they deceive themselves. They forsake the world and are much more worldly than ever. Alas! They drink wine, they eat flesh. How can they be said to keep the prohibitions? If they are not employed at one thing they are at another. How can they have leisure for meditation? Of inordinate lust, and greedy for gain, what zeal in the performance of religious duty do they possess? They envy the worthy, they revile the good. What patience do they possess? Certainly they possess no knowledge. They cannot regulate their conduct according to the truth. Thus at one time they are courageous in the performance of religious duty, imperatively they set about the performance of the six paramitas but they cannot continue. If they cannot practice the six paramitas, it is certain they cannot attain deliverance." No more scathing account of the practical Buddhism of the Japanese has ever been given than this picture drawn by a sect which calls itself "The True Sect" and which is the most numerous and influential in Japan.

But this sect comes nearer to the teaching of Paul the Apostle than to that of Guatama. It presents a mediator between karma and the sinner, a ground of redemption in the vicarious merit of another, a salvation not by "the eightfold path" but by faith, a righteousness achieved not by obedience to law, but by imputation, a renunciation of all trust in works as

OF MODERN MISSIONS

being "useless as furs worn in summer," and yet like Christianity it enjoins obedience, rendered not as compensation, but in love. The above named author says, "Those who belong to this sect are to keep their occupation properly and to discharge their duty so as to be able to live in harmony. They should also cultivate their persons and regulate their families. They should keep order and obey the laws of the government, and do the best for the sake of the country." This is Buddhism, turning its back upon all its past history and its essential doctrines. The "noble path" is no longer the life of droning idleness and contemplation, but that of thrifty and industrious citizenship; it has caught something of Paul's terse motto, "Not slothful in business, fervent in spirit, serving the Lord." Again this faith comes by knowledge or by preaching. (How shall they call upon Him of whom they have not heard and how shall they hear without a preacher?) Thus "It is necessary for us who are unenlightened if we desire to be born in the Pure Land, to have faith by the power of another. If we desire to have faith by the power of another we must hear the vow name (Amitabha). If we desire to hear the vow name we must look to the good and wise, *i. e.* Buddhist priests and teachers."

But like the Christian doctrine this system teaches that we are dependent even for our faith. (We are saved by faith, and *that not of ourselves.*) "Nor can you be born in the Pure Land by the faith which is of one's own power. You must without fail have

QUESTIONS AND PHASES

the faith which is by the power of another. The power of Buddha is the power of another. The heart which believes clearly in the knowledge of Buddha is produced by the power of Buddha. It is not put forth by one's self. For one's own heart to excite this, is called faith by one's own power. That heart is not strong; speedily it changes; it is like a picture drawn on water. But faith by the power of another, recedes not from its strength. It is like the diamond. Buddha (Amitabha) confers this heart. He bestows it on all living beings." It is worthy of notice also that in place of the doctrine of endless transmigration there is a permanent abode in heaven. According to the Shin sect, "when believers abandon the impure body of the present life and are born in that Pure Land, they *at once* accomplish the highest and most excellent fruits of nirvana. This is because they simply rely upon the power of the original prayer."

We have now reached as the highest stage of a long continued development in Buddhism, a veritable doctrine of salvation by faith. It does not depend upon any stipulated number of repetitions of the name of Amitabha. It abandons meritorious practices totally as grounds of hope. It trusts in the stored-up merit of one who is able to save all men. Yet, while it refuses to depend on human merit, it still recommends works as the result of faith and the fulfillment of loyalty, gratitude, and love. It dismisses at once the whole doctrine and practice of

OF MODERN MISSIONS

asceticism as well as the endless and hopeless career of transmigrations. It points to a heaven to which the redeemed shall go immediately after death, and in which they shall dwell forever in the presence of the being, by whose merits they are saved. This certainly is a wonderful approach to Christianity. It seems to have been worked out upon the recognized wants of the human soul, and thus bears unconscious testimony to the still more perfect adaptation of the Christian faith to meet those wants. If it has borrowed aught from the Gospel of Grace, that is a tribute; if it has not borrowed, it still pays a tribute to the divine wisdom which has suited the Gospel to human needs.

The two sects of the Yodo and the Shin embrace the majority of Buddhists in Japan, and when rightly understood they present the most promising of all fields for missionary effort. It may be said that they are not far from the kingdom of heaven. In one sense they are not; in another they are at an immeasurable distance from it, in that they are trusting in a myth instead of the Son of the living God. Amitabha is not in the highest sense divine. He is not a self-existent creator, and is not necessarily supreme. Broken cisterns were never more successfully hewn and were never more empty.

As already shown there are in Japan twelve distinct sects of Buddhists, while China claims at least thirteen. Among these are the most conflicting varieties. Some are atheistic, others the thinnest

QUESTIONS AND PHASES

nebulæ of mysticism, others subtle systems of pantheism, while in the two sects above named we find near approaches to theism and to the Gospel of Christ. What shall the missionary do who knows nothing of these distinctions? Instead of indiscriminate blundering, how important that whosoever encounters the believers in Amitabha should be able to say with glowing heart, "Whom ye ignorantly worship him declare I unto you."

Professor Max Müller who values everything according to its relation to what he calls the "science of religion," seems to regret these modern departures from the old theoretic Buddhism of southern India, and he invites young Japanese representatives of these advanced sects to come to Oxford, where they may study Sanscrit and learn the true Buddhism of the old time. But those who hope for Japanese evangelization can hardly share his regret. We rejoice rather with the brightest hope and expectation. We look for a time not far distant when those who have already abandoned real Buddhism and are trusting wholly in the merits of Amitabha shall transfer their faith and hope to Him whose right it is to reign and who alone can save.

ANCIENT HINDU DOCTRINE OF SACRIFICE AND THE GOSPEL OF CHRIST

IT HAS been well said that the idea of sacrifice which lies at the foundation of the Christian atonement—is as wide-spread as the human race. It is co-extensive with the idea of God. Amongst all nations, in all ages, the need of sacrifice has been recognized in the consciousness of sin and of want; one of the uses of the fetish is to placate. And in no nation in the world, not even among the Jews, has bloody sacrifice had a more prominent place, than among the ancient Brahmans of India.

But it so happens that in the progress of time and the drift of changing religious sentiment, the old doctrine of sacrifice taught in the Vedas has become the most awkward and inconvenient element in modern Hindu thought; and this for four reasons:

First. Buddhism, which arose in India between five and six centuries B. C., began, with the help of various philosophic schools, a bitter and successful crusade against the doctrine and usages of sacrifice. Till that time the system had deluged the land with blood, and had impoverished the people in the interest of the Brahmanical priesthood. But it is very

QUESTIONS AND PHASES

humiliating to be obliged to confess that Buddhism destroyed a system which the "Eternal Vedas" had enjoined.

Second. The doctrine of transmigration, which had not been taught in the Vedas, but arose at a later day, came into direct conflict with the sacrificial system, since animals came to be recognized as possible incarnations of the human spirit, and sacrifice might therefore be chargeable with murder.

Third. The later Hinduism, which is a composite of all the faiths ever known in India, borrowed in time from some of the earlier non-Aryan tribes, the worship of cattle; and as cattle had been reckoned among the most valuable victims of sacrifice, here was an insuperable difficulty.

Fourth. In their desire to join with the agnosticism, naturalism, and theosophy of the West, in their sneers at the Christian doctrine of a vicarious sacrifice for the sins of men, the educated classes in India have found themselves handicapped worse than ever, by the old sacrificial system of the Vedas.

In these circumstances the society known as the Arya Somaj, and other Hindus who hold that the Sacred Vedas are the authoritative sources of all wisdom, are driven to the desperate alternative of denying that sacrifice was ever made an element in the Hindu religion. I may say in passing that Christianity has no difficulty of this kind. In the abrogation of the old sacrificial system of the Jews, which has passed away, there is no inconsistency:

OF MODERN MISSIONS

for the new dispensation not only admits its existence, but builds upon it as a typical institution which has found its end and fulfillment in the one great sacrifice made once for all. But where Christianity is strongly buttressed by the old historic ritual, Hinduism is absolutely weak and contradictory. The Aryas or followers of Dyananda, do not hesitate to assert in the face of the clearest light and the plainest facts, that sacrifices are nowhere ordained in their holy books. This is the position which they are now trying to maintain before the intelligent public of India and the world at large.

The truth is that the Hindu Aryans carried the doctrine and practice of sacrifice to greater extremes than any other nation known to history. Though less given to human sacrifice than some of the Aryan settlers in northern Europe, or the Toltecs and Aztecs of the American continent, they built up a far more elaborate and extended system. Dropping at an early day the peculiar significance of sacrifice and regarding it chiefly as an offering of gifts, the Brahmans degraded it to a mere bargaining with the gods—they themselves receiving the emoluments. The Aryans of those days had not become a rice-eating race, and their arrogant priesthood were far enough from the mendicancy of the rice bowl. The flesh of slain beasts was largely theirs, as well as the rice cakes and melted butter and intoxicating soma, which the deluded people placed on the sacred altars. The more extravagantly they could extol the merit

QUESTIONS AND PHASES

or trade value of offerings in the commerce of earth and heaven, the larger their personal gains. They taught the lower castes that the generous giver might demand almost any boon, and that the gods were bound to honor his draft. He who should sacrifice a hundred horses might claim the throne of Indra and bankrupt heaven. To give apparent consistency to these preposterous doctrines, it was maintained that demons had actually wrecked the universe by the magnitude of their offerings, and that Vishnu had twice become incarnated for the purpose of restoring the world from these calamities.

After about three centuries of this priestly domination, this reckless and wholesale extortion, this deluging of the land with sacrificial blood, say from 800 to 500 B. C., Buddhism arose in protest, and the six schools of philosophy joined with it in well-nigh extinguishing the rites of animal sacrifice, and overthrowing the high-handed sacerdotalism that had enthralled them. A Buddhist military chieftain rose to supreme power, and for a century or two a Buddhist dynasty ruled India and made Buddhism the religion of the state.

Well versed in these facts, and qualified by his thorough knowledge of Sanscrit to explore the Vedas, Dr. Henry Martyn Clark, missionary of the Church Missionary Society at Amritsur, aided by a native Christian scholar, has taken up this contention of the "Aryas," and has discomfited them on their own ground. The case illustrates the importance of hav-

OF MODERN MISSIONS

ing at least some missionaries in the field who are Sanscrit scholars and are thoroughly acquainted with the teaching of the Vedas, and who are therefore able to refute the false assertions which presume upon the ignorance of the foreign community. He has demonstrated to the Aryas that they cannot join the noisy camp of humanitarian prophets of universal brotherhood, in denouncing the Christian doctrine of vicarious sacrifice as a savage relic of a barbarous age, and yet maintain the inerrancy of their own ancient literature. He shows that the Vedas are not only full of the doctrine of sacrifice, but that their earliest hymns contain, as we shall see, strange references to a Divine sacrifice for the sins of the world.

In a lecture given by Dr. Clark on the Vedic doctrine of sacrifice, printed at the Albert Press in Lahore, in 1887, he presents a large number of original Sanscrit texts taken with chapter and verse from the Vedas, and followed by literal translations, in which he exposes all the false assumptions, which are set forth with such an air of superior knowledge, in the circulars and leaflets of the Aryas. He opens his lecture by a quotation from Dr. Mitra Lal, an eminent Hindu scholar, who, though not a Christian, was at least candid and honest. Dr. Mitra says: "We can nowhere meet with a more appropriate reply (to the Arya assumptions) than in the fact that when the Brahmins had to contend against Buddhism, which so emphatically and successfully denounced all sac-

QUESTIONS AND PHASES

rifices, they found the doctrine of respect for animal life too strong and too popular to be overcome, and therefore gradually and imperceptibly adopted it, in such a manner as to make it appear a part of their Shastras. They gave prominence to such passages as preached benevolence and mercy to all animated creation, and so removed to the background the sacrificial ordinances as to put them entirely out of sight. Such a process is even now going on in Hinduism under the influence of Christianity." (The Aryas have exchanged many of the old Hindu monstrosities for Christian ethics, promulgating them under Vedic labels.) Dr. Mitra adds : "The Hindu mind during the ascendancy of Buddhism was already well prepared for a change by the teaching of Buddhist missionaries, and no difficulty was met with in making faith, devotion, and love, supply the place of the holocausts and unlimited meat offerings ordained by the Vedas. The abstention was at first, no doubt, optional, but gradually it became general, partly from a natural disposition to benevolence, and partly out of a respect to the feeling of Buddhist neighbors, such as the Mohammedans now evince for their Hindu fellow-subjects, by abstaining from meats in various parts of Bengal. Writers found it easy to appeal to the practice of the people and to public feeling, as proofs even as potent as the Vedas, and authoritatively to declare that sacrifices were forbidden in the present age. This once done, the change was complete; in short the Buddhist appeal

OF MODERN MISSIONS

to humanity proved too much for the Smriti (infallible literature), and custom has now given a rigidity to the horror against the sacrifice of animal life, which even the Vedas fail to welcome." This is the candid utterance of a high caste non-Christian Hindu.

Dr. Clark proceeds to show that the Aryas of the present day feel the force of this breach between the Vedas and the popular sentiment and custom. "And failing to establish their assumptions in regard to the Vedic teaching, they have been driven to the alternative of either explaining away Vedic passages into meaningless vacuities, or abandoning them altogether." Not only from the Darsanas, from Manu, and other traditional literatures, but also from the Rig-Veda, and that in many passages, Dr. Clark quotes the most direct and emphatic inculcations of the virtue of sacrifices, and the duty of offering them, and he cites directions scarcely less specific and minute than those of the Levitical law. These it is not necessary to quote. Twenty-two different Vedic passages are given in immediate succession. The horse and the cow, much more generally the latter, were the objects of sacrifice, though the horse was considered the more honorable and valuable victim. The Brahmans not only sacrificed cows, but they ate their flesh habitually, and this was one of the chief items of their income. Page after page of quotations are given in reference to the sacrifice of

QUESTIONS AND PHASES

these animals, the method of selecting, the process of slaying etc.

If Dr. Clark were in need of corroborations, I find in the Vedic Brahmanas translated in the "Sacred Books of the East" some fifteen pages devoted to minute rules for sacrificing a cow. Dr. Clark shows that even human sacrifices were recognized and authorized by the Vedas. Thus from the Yajur-Veda he quotes, "That men may be sacrificed to Prajapatti." This practice of human sacrifice the Aryas deny, but here it is in their own Vedas. It is a little surprising that there should be such sensitiveness in regard to this matter, when it is but a comparatively short time since women were burned with the bodies of their husbands by hundreds and thousands; men were crushed under the wheels of Juggernaut, by their own act, it is true, but by the encouragement of the priesthood, and Hindu women threw their first-born into the Ganges. The Thugs perpetrated wholesale murders under the guise of religious duty and to glorify Kali with human blood. Dr. Clark shows that in ancient Vedic rites men were called to sacrifice themselves by drowning; according to another rite the victim must burn himself to death. In one of the Mandalas of the Rig-Veda he finds the description of a certain sacrifice in which the victim bound to a stake, pleads with the gods to be released. In the Taittiriya Brahmana of the Rig-Veda there is the well-known story of Haris Chandra, who was about to offer his son in sacrifice,

OF MODERN MISSIONS

when the boy was bought off with the substitute of one hundred cows, which the Brahmins greatly preferred. In the Purusha Medha, one hundred and seventy-nine names of gods are given, and the appropriate class of human beings to be offered to each god is mentioned; thus to one, a preacher of morality is to be sacrificed; to another a courtezan; to another a jeweler; to another a news-dealer; to various ugly divinities, deformed and imperfect specimens of humanity must be offered. Dr. Clark gives several pages of proofs on this point, which render the assumption of the Aryas, that the Hindu religion has always been stainless of the blood of sacrifice, ridiculous. The influence of Buddhism, the doctrine of transmigration, the universal reverence for and virtual worship of the cow, and more than a century of Christian influence, have indeed proved too strong for the ancient custom, but it is inwrought into the very texture and life of Vedic Hinduism.

There is another most interesting fact upon which Dr. Clark enlarges, namely the Vedic evidence of an ancient idea of a divine and all-sufficient vicarious sacrifice for the sins of men. It should be said that even in the early notices of actual sacrifice, Hindu offerings seem to have been destitute of a piacular character. They denote a stage in the history of the rite in which it had become a mercenary thing, resembling that of Cain rather than that of Abel. But there are Vedic passages which would go to show that in the very earliest conceptions of sacrifice, it

QUESTIONS AND PHASES

had been truly piacular and vicarious. This fact is brought out by Sir Monier Williams in his large and exhaustive work, *Indian Wisdom*. It is still more clearly presented by the late Prof. Banerjea, author of *The Aryan Witness*, and a Brahman of the Brahmins, who, in speaking of these Vedic references to a divine and voluntary sacrifice for the sins of men and of gods, remarks that "It is impossible to understand them on any other theory, than that they are reminiscences of an early promise to mankind of the Lamb slain from the foundation of the world." Dr. Clark dwells upon these same proofs, which he quotes. He says: "In repudiating the doctrine of sacrifice, our Arya friends really reject all that is grand and noble in the Vedas; they turn their backs on the one great truth which would, if followed to its fulness, make them free men, and save their souls. The ancient Aryans had this truth burned deep into their souls, that without shedding of blood there can be no remission of sin. They did not know this truth in all its fulness, but still, however dimly and partially, they had realized that sin must be atoned for. The guiltless life was taken, and the guiltless blood was shed, to atone for the sins of their souls. Their hope was that the sacrifice might be accepted in place of the sacrificer, and that the punishment of his sin might be visited on the substitute offered in his stead. This is a wonderful revelation of the belief of the ancient Aryans; it was because sacrifice was to them the atonement for sin,

OF MODERN MISSIONS

and the deliverer from death, that they called it 'the principal thing'—'the navel of the universe.' ”

The following passages will show the piacular character of the ancient conception of sacrifice; thus from the Rig-Veda; “Do thou by means of sacrifice take away from us all sins.” And again in the Tandyā Maha Brahmana (addressed to the victim or member of the victim about to be cast into the fire.)

“Thou art the annulment of sin committed by the gods; thou art the annulment of sin committed by departed ancestors; thou art the annulment of sin committed by men; thou art the annulment of sin committed by us! Whatsoever sin we have committed by day and by night, of that thou art the annulment. Whatsoever sin we have committed sleeping or waking, of that thou art the annulment! Whatsoever sin we have committed consciously and unconsciously, of that thou art the annulment! Of sin—of sin, thou art the annulment!”

Again in the Taittiriya Aranyaka, “O death! thy thousand million snares for the destruction of mortal men, we annul them all by the mysterious power of sacrifice.” “This is wonderful enough,” says Dr. Clark, “but there yet remains for us to notice the most wonderful idea of all; so wonderful, as has been well said, that it is a still greater wonder that the Aryans, having once obtained it, should ever have lost it; namely, the belief that the greatest instance of sacrifice is that God has sacrificed Himself for His creatures.” Thus in the Shatapatha Brahmina, p.

QUESTIONS AND PHASES

836, we read, "The Lord of creatures gave Himself for them, for He became their sacrifice;" again, in the Taittiriya Aranyaka, "They slew Purusha, the victim—Purusha who was born from the beginning. Again, in the Rig-Veda, "The giver of Himself, the giver of strength, whose shadow, whose death, is immortality."

Dr. Clark closes his address with a direct appeal to his Arya friends, in which he says:

"The great work of redemption is indeed done. God has suffered for the salvation of men. He humbled Himself to death, even the death of the cross. He has died the just for the unjust, and by the sacrifice of Himself has put away forever the sins of all who come to Him. 'Thou shalt call His name Jesus, for He shall save His people from their sins;' through His death life eternal is now freely offered to mankind, for as the Veda said long ago, 'His shadow, His death, is immortality.' Your Western brethren have found the light of which their forefathers and yours spoke so long ago. It is their privilege now to bring this light to you, the brothers from whom they departed so long ago. Would that you had accepted it as they have done, for it is truth. Would that you had realized that in Christ alone is the hope of India, as well as of your own souls. The virtue of this sacrifice of God has saved every nation and individual, which has accepted it, and it can save you and save India. Finally—be Aryans, not Buddhists; escape from the Buddhistic fetters of two

OF MODERN MISSIONS

thousand years and more, and fulfill the destinies, the hopes, of your Aryan progenitors."

This argument in refutation, followed by this warm-hearted invitation and appeal, furnishes an example of admirable missionary tact. As the early apostles reasoned with the Jews out of their own scriptures, so here. As the wise author of the Epistle to the Hebrews built up his argument for the all-sufficient sacrifice of Christ upon the old ritual of the Jews, so Dr. Clark urges the same cross of Christ as the real fulfillment of an ancient and mysterious significance of Hindu sacrifice. It is very easy to say that the missionary should know only the one great errand of preaching the story of the Cross, and not waste time upon heathen literature or heathen systems, but this achievement of Dr. Clark has accomplished more in the struggle with educated but persistent Hinduism, than could have been done in any other way. His was the most effective way of preaching Christ.

PART II

THE chapters which follow in this second division relate in the main to some of those marked interventions of divine Providence which have opened the way for the advance of Christian civilization and the more positive and successful proclamation of a pure gospel to all mankind. It seems important to recognize the fact that the supreme direction and control of God's spirit is as real and as active in the work of the modern church as it was in the time of the apostles. The faith of the Church in the final triumph of Christianity would be strengthened if all were to feel that the great missionary movements of to-day are as really and completely a part of the divine-plan as were the voyages and travels of Barnabas and Saul of the shipwreck off the coast of Malta; and that the settlement and civilization of the Western Hemisphere was as truly providential as were the conquests of Joshua or Cyrus, or the opening up of Europe by the armies of the Roman Empire.

NAPOLEONISM IN AMERICA

THE establishment of the Spanish-American Republics and the great expansion of the Republic of the United States in the first half of the present century, form a chapter of history whose startling and romantic character has never been excelled in truth or fiction. And it is a fact very worthy of note that the chief actors in this early drama builded so much better than they knew, accomplished purposes of which they never dreamed, overthrew institutions and systems which they designed to strengthen and perpetuate. It is also a striking coincidence that the country which has been specially enhanced in world-wide influence by its victories in the late war with Spain also received the chief aggrandizement from the events of the early decades of the century. The enemies of liberty in Europe have unconsciously proved its promoters in America; the advocates of absolutism have laid foundations of republics. Surely "man proposes but God disposes." Strange as it may seem, probably no man has exerted a greater influence in promoting the development of liberty and of free institutions on this continent than the first Napoleon, then First Consul of France. His mo-

QUESTIONS AND PHASES

tives were of course selfish. He aimed only at his own ambitious schemes and the overthrow of all enemies and all rivals. But the divine Providence had nobler aims which he was to accomplish. After attaining autocratic power in France, he set about regaining possession of those territories in North America known under the comprehensive name of Louisiana, and which, in 1763, had been ceded by Louis XV to Spain. And having succeeded by the treaty of Ildefonso in 1800 in regaining the territory which, as he thought, had been thrown away, he looked upon it as one of his noblest and most fondly cherished acquisitions. But in the year 1803 Napoleon found himself in a bitter conflict with Great Britain; and, rightly estimating the naval power of his adversary, with which he could not cope, he naturally became alarmed for the security of his newly acquired American territories. On the 10th day of April, of that year, which happened to be Easter Sunday, he returned from church with a new idea—not altogether religious—which had struck him with such force that it at once became a purpose. He immediately sent for his ministers, to whom he communicated the fact that he had just learned that a British fleet was moving toward the Gulf of Mexico, and that he saw at once hostile designs upon Louisiana. He ordered them to call Mr. Robert R. Livingston, the United States Minister, for a consultation; indicating at the same time that he was resolved, if possible, to make over Louisiana to the

OF MODERN MISSIONS

United States in order to thwart the schemes of the British fleet.

Meanwhile great uneasiness had arisen throughout our Western states bordering on the Mississippi in regard to the insecurity of our access to the Gulf of Mexico; and steps had been taken to obtain from France a treaty by which the left bank of the river, where it passes through Louisiana, should be ceded to the United States, and if possible, other territory lying eastward on the Gulf. Mr. James Monroe, a special envoy sent by President Jefferson to the Court of France on this errand, was actually on his voyage when Napoleon's scheme of transfer was formed. When, therefore, he arrived in Paris with only a hope of securing a limited section of territory at the mouth of the Mississippi, and possibly Florida, to which he supposed that France had a claim, he learned with astonishment and delight of the proposal to make over to the United States the whole of Louisiana, embracing the state now known by that name, also Texas, Arkansas, Indian Territory, Missouri, Kansas, Nebraska, Colorado north of the Arkansas, Wyoming, Iowa, Minnesota west of the Mississippi, and Montana. Without waiting for consultation with the home government, our minister, Mr. Livingston, and the special envoy, Mr. Monroe, safely counting on the support of Mr. Jefferson, concluded a treaty with France on April 30th, by which this vast claim was sold to the United States for fifteen millions of dollars. In spite of the bitter par-

QUESTIONS AND PHASES

tisan criticism which Mr. Jefferson's administration had aroused by this prompt and vigorous policy, a special session of Congress, called in October of the same year, approved the treaty and empowered the President to defend the newly acquired territory. The importance of this transaction, as bearing upon the subsequent development of the great American Republic, baffles all estimate. Napoleon, who certainly had no partiality for democratic institutions, but represented European absolutism in its worst and most uncompromising form, had become an instrument in the hands of Providence for the accomplishment of great ends. It would be difficult to conceive of any combination of circumstances, or any other succession of events, which could have placed Louisiana in the possession of the United States. And if not then, and by such extraordinary means, when and how could our Government have ever hoped to secure it? Great Britain, having a few years before lost her Atlantic colonies, and having at the same time been compelled to cede Florida and other Gulf state possessions back to Spain, would have been slow to relinquish her control of this Western frontier, and our country would have been hemmed in between the Atlantic and the Mississippi River, instead of widening out into that amplitude which was now extended to the Rocky Mountains. Had the motive of Napoleon been disinterested, the United States would have owed him a debt of gratitude second only to that accorded to Washington; and his

OF MODERN MISSIONS

monument might justly be reared in the capitals of our Western states. This fortunate purchase of Louisiana led ultimately to still further acquisitions, as will be seen further on.

Meanwhile the southern portions of this hemisphere became no less indebted to Napoleon than were the United States, though they had even less reason to be grateful for his interposition. When in 1808, or five years after the cession of Louisiana, Napoleon, flushed with many victories, and bent upon establishing his influence, and building up his great name in the conquered kingdoms of Europe, deposed Ferdinand VII of Spain, and placed one of his own brothers on the throne, he unconsciously struck a blow for American liberty, the far-reaching influence of which entitles it to a place among the greatest events of history. The colonies of southern America had long felt the oppression of the Spanish power, and would long before have rebelled against it but for the prestige and romance of the Castilian dynasty. Not only had the aboriginal populations been crushed, and in many places well nigh destroyed, by the cruel oppression visited upon them by the followers of Cortez in Mexico, and of the more blood-thirsty Pizzaro and Alvarado in Peru, but the colonists themselves had found all enterprise paralyzed by the rapacity of the home government and its local representatives. Yet decade after decade, and even century after century, had they endured these wrongs, as Cuba has endured them until now.

QUESTIONS AND PHASES

But when they saw a Bonaparte established in power, the old tie was broken. Napoleon's bold and strategic act became the signal for revolt.

Within two years a revolutionary movement, declaring independence of the power of Spain, was begun in Mexico, a Catholic priest, named Hidalgo y Costilla taking the lead. He also wrought better than he knew; for while he only sought deliverance from Spain, he little imagined that he was setting forces at work which would ultimately break the tyranny of Rome. He was a man of great sincerity and moral courage, as well as of intense patriotism; and although he did not personally succeed in the revolutionary movement which he inaugurated, yet the influences which he set on foot proved indestructible, and were finally crowned with complete success.

Meanwhile the influence of Napoleon's policy in Spain had affected not only Mexico but all the Spanish-American states. Revolutionary movements began in Venezuela as early as 1811, and Chili declared her independence in 1817. Other states, Bolivia, Ecuador, Colombia, Venezuela, Paraguay, Uruguay, and the Argentine Republic, followed this lead, until by the year 1828 all the states of South America, except the Guianas and the Portuguese dominion of Brazil had become republics. Even Brazil, feeling the general impulse, became independent of Portugal, and established, as a compromise, a constitutional monarchy. The little states of Central America also

OF MODERN MISSIONS

joined in this general movement, and in less than two decades the power of Spain had been swept from the American continent.

The government of Brazil continued for a half century to be a liberal monarchy, and guaranteed to the people a fair equivalent for the advantages of a republican form of administration. But in the end, notwithstanding the generous sagacity of Dom Pedro II, Brazil has also yielded to the general trend of American sentiment, and has become a republic. Not only the United States, therefore, but Mexico, and Central and South America, may all join in recognizing the greatness of that service which the would-be conqueror of Europe and the world, unconsciously wrought for the Western Hemisphere. In this widespread movement, the fact is not to be lost sight of that the early example and success of the United States exerted a great and constant influence. Washington, by his refusal of a scepter, had laid the cornerstone of free government, and Victoria in Mexico, and Bolivar and others in South America, extended its boundaries; but Napoleon's influence, if not commendable, had been a useful, indeed an indispensable, factor. He had prepared the way for our Monroe Doctrine, and had left his mark upon the whole nineteenth century civilization of America.

Let us now trace some further results of Napoleon's transfer of Louisiana in the development of our coast lines. While the power of Spain was being resisted in Mexico and South America, she still

QUESTIONS AND PHASES

retained her claim to certain territories on the north and east coasts of the Gulf of Mexico. But in the year 1819, the United States secured this claim, including Florida, and a strip of territory stretching across the southern ends of Mississippi and Alabama, together with the alleged Spanish claims to territory on the Columbia river, in exchange for Texas, which was a part of the Louisiana purchase. The value of this exchange, in securing to the United States free access to the Gulf, was great and immediate; the advantages accruing on the Pacific coast were deferred for nearly three decades.

Within two years after the exchange of Texas for Florida, Mexico, including Texas, was lost to the Spanish power by revolution, as stated above, and in 1824, upon the establishment of a republican government, Texas became one of the federal states of the Mexican Union.

Following the chronological order of events, we turn next to those territories on the North Pacific coast which Spain had included in her exchange for Texas. Our claim was disputed by Great Britain, or rather by the Hudson's Bay Company which desired to retain the valley of the Columbia as a preserve for the maintenance of the fur trade. In 1810, John Jacob Astor, and other citizens of the United States, had established a trading station at the mouth of the Columbia; but in the war of 1812-1815, between the United States and Great Britain, the station was broken up, and for many years the question of own-

OF MODERN MISSIONS

ership seemed to be contested chiefly by rival fur trading companies. Although the United States had an original claim of her own besides the title obtained from Spain, yet it seemed doubtful whether the North Pacific coast, cut off as it was by the Rocky Mountains, was of sufficient importance to the United States to be worth any serious contention with other powers. This doubt, however, had begun to be dissipated by a few Protestant missionaries, Dr. Marcus Whitman and others, who had revealed to the people of the Atlantic states the value and the possibilities of the North Pacific slope.

By the year 1842, the issue between the agents of the Hudson's Bay Fur Company and the scattered American immigrants in Oregon had become acute. And in October of that year Dr. Whitman, having by accident learned that plans were on foot to secure a large immigration of European and Canadian colonists, who by actual residence should decide the destiny of the country, started from his missionary station in Oregon, with a single companion, to cross the Rocky Mountains, and, if possible, secure a large company of American settlers. At the same time he hoped to dissuade the United States Government from ratifying certain proposed treaties which for a very inadequate consideration would surrender Oregon to Great Britain. This perilous winter journey was successfully made, and Dr. Whitman, by conducting a colony of nearly a thousand persons across the mountains in 1843, proved the possibility of

QUESTIONS AND PHASES

overland migration, and settled the destiny of Oregon and Washington. The exchange of Texas for Florida and the North Pacific coast, had thus secured the permanent settlement of two, or including Idaho, three, great Pacific states.

By the next year, 1844, Texas, which after declaring her independence had attracted many American immigrants, was on her application, received into the Union of the United States. Thereupon Mexico, which had never acknowledged her independence, declared war against the United States, and the conflict known as the Mexican War began. This ended disastrously for Mexico, which, after a struggle of four years, not only gave up Texas, but by the treaty of Guadeloupe Hidalgo in 1848, ceded New Mexico, Arizona, and part of Nevada, and relinquished California.

The results of Napoleon's transfer of Louisiana in 1803, and those springing from the dethronement of the King of Spain in 1808, and the exchange of territory in 1819, had united in the aggrandisement of the United States; in the one case directly, in the others indirectly. They had made the country one from the Atlantic to the Pacific, and from the Gulf of Mexico to the St. Lawrence and British Columbia.

But out of these great movements, religious as well as political consequences were to spring. All along the line of contact and conflict there emerged the question whether Protestantism or Romanism

OF MODERN MISSIONS

should prevail. As a rule, the priests of Rome were on the side of foreign occupation and foreign influence as against Americans and American institutions. In Oregon and Washington French ecclesiastics combined with British fur traders to keep out American settlers and to suppress Protestant missions. The fur traders of the Hudson's Bay Company desired to retard civilization and preserve the forests for fur-bearing animals and Indian trappers; and the Catholics seemed ready for any alliance which should supplant the Protestant missions and secure ecclesiastical control. It was this union of influences which stimulated Indian hostility to Dr. Whitman and his colonists, and led to the bloody massacre at Waiilatpu in 1847. After half a century of misrepresentation on the part of the Roman Catholic church, the verdict of history lays a heavy weight of responsibility at the door of those Catholic fathers who had fostered the superstition and the hostility of the Indians.

In California, at the same time, efforts were being made to supplant the American settlers by a large immigration from Ireland. In the Records of the Thirtieth Congress, 1st Session, under "Report of Senate Committee on Military Affairs," will be found an official record, based on sworn testimony, taken in 1848, of an attempt, just at the opening of our war with Mexico, to forestall an American occupation by settling in the Sacramento valley a colony of three thousand families of Irish Catholics. It

QUESTIONS AND PHASES

was thought that these, as subjects of Her Majesty's Government, could claim British protection; for, pending our war with Mexico, California was still supposed to be Mexican territory. As such, it was under the military command of General Castro, at whose instance plans had been formed for an attack by Mexicans and Indians upon the American settlements. As a reinforcement of his corps of civil engineers, Captain John C. Fremont rallied the American volunteers, and acting in conjunction with Commodore Sloat and Commodore Stockton of the U. S. Navy, helped to extend the United States flag over all California. Documents secured by Fremont showed that a Catholic priest, named McNamara, had entered into negotiations with the President of the Mexican Republic for a grant of vast tracts of land in the valley of the Sacramento for his Irish immigrants. His plea, in his letter to the president, was that "only thus could the country be saved from the American Methodists." The prompt and successful operations of the United States land and sea forces thwarted this enterprise, the number of American settlers increased, the treaty of peace of Guadalupe Hidalgo followed in due time, and one year later, 1849, the gold discoveries brought a flood tide of immigration, and the destiny of California as an American and Protestant commonwealth was sealed. By a concatenation of events, little foreseen by those who projected them, all may be traced back to a primal connection with Napoleon's transfer of

OF MODERN MISSIONS

Louisiana to the United States in 1808. But for his prompt and decisive act, this remarkable chapter in our history could never have been written.

The war of the United States with Mexico meanwhile became a plowshare to prepare her soil for the seeds of moral and intellectual freedom. Bibles followed General Scott's army into Mexico. The century-long repression which Romanism had entrenched in the very constitution of the republic began to break and yield. The vastly superior power of the United States raised a question in the minds of the people as to the cause of that superiority. The liberal party in the state became tired of the stagnation imposed by priestly domination, and were restless and ready for light. The new, and hitherto unknown, Word of God was found to be a revelation indeed, and in little hamlets, where this precious volume had escaped the vigilance of the priesthood, the people began to read and pray in secret groups and conventicles.

But now a new chapter of Napoleonism in America was opened. Another monarch of the name was on the throne of France, and, flushed with the success of his Franco-Austrian War in Italy, he too, like his uncle, aspired to be a dispenser of thrones and a former of dynasties. In 1862-63 he had published a book entitled *Idees Napoliciennes*, and he must needs exploit those "idées." The first Napoleon had given a sovereign to Spain; the nephew would now give one to Mexico. The time seemed opportune;

QUESTIONS AND PHASES

Mexico was embarrassed by intestine rivalries and dissensions; the great Republic on her northern border, her natural ally and protector, was in the throes of a desperate civil war. It seemed possible to put an end to the assumptions of the Monroe Doctrine, and establish an empire in the very midst of the boasted republics of the West.

I will not stop here to rehearse the details of that ill-starred scheme which took the Austrian Prince Maximilian and his young wife from their happy home at Miramar on the Adriatic, and placed them on a perilous throne in Mexico. It is sufficient to say that without the defense and support of the French invading army they were not safe for a single day. Instead of the welcome which they had been led to expect, they found sullen resistance.

In the prosecution of this deplorable scheme the reactionary or church party, like the Catholics in Oregon and California, cast their influence on the side of foreign occupation and foreign institutions. They aided the French Emperor by sending a delegation to persuade Maximilian to take the scepter of their country and put down the republic. All this precipitated the liberation of Mexico from Papal domination. It accentuated the issue between absolutism and the hierarchy on the one hand, and strengthened the cause of patriotism and religious freedom on the other. It identified love of country with toleration; it broke the long and paralyzing spell that had rested upon the people. When Presi-

OF MODERN MISSIONS

dent Juarez returned to power, and republican government was re-established, some of the first enactments were those which struck out of the constitution the clause which prohibited all religious worship except that of the "Holy Catholic Apostolic Church," and gave full religious freedom to all classes and all creeds.

Still later consequences of the Napoleonic influence in the Western Hemisphere might be traced. It has been said that God's purposes, humanly speaking, are never completed; they are always being fulfilled, and will continue to be fulfilled with broader and ever broader scope till the end of time. In this view the history of great movements in the world is an ever unfolding history.

Applying this principle in the case before us it is quite safe to say that Alaska would never have become a part of the United States but for that series of historic events which we have considered. It is doubtful whether Commodore Perry would have been sent to Japan to gain an entrance and an international footing there, but for the prospective commercial demands of our Pacific coast. The least that can be said, is, that the appearance of our flag and our American institutions upon that coast changed everything in our relations to Asiatic nations. It is certain that Hawaii would not have been annexed but for the close bonds, commercial, social, and religious, which have sprung up between Honolulu and

QUESTIONS AND PHASES

San Francisco, and the peoples respectively whom they represented.

Last of all, or at least up to date, is the further opening of new spheres to the influence of the United States in the China seas. Whatever may be the final relations established between the United States and the Philippines, there are at least strong indications that a new and momentous chapter of our national history has been opened. The Christian church is not charged with the functions or obligations of diplomacy, but wherever diplomacy or the rude shock of war has presented an open door and brought within the reach of her influence depressed and benighted races, there the duty of the Christian church is clear.

THE REGENERATION OF MEXICO

THE stirring events of the summer of 1898 by which several colonial possessions of Spain have been rescued from her tyranny, naturally lead the mind back to the beginning of Spanish-American independence. As stated in the previous chapter, the first to strike a blow for freedom from the power of Spain was Mexico. Her heroic example inspired all the Central and South American colonies with a deathless resolve to break away from an exacting foreign dominion.

Even at the risk of a second reference to some historic events which have already been alluded to briefly, I shall here make a wider and more specific illustration of their influence upon Mexico.

The history of Mexico from the year 1810 to the present time would doubtless throw some light upon the problems which now concern the Antilles and the Philippines. One important lesson to be learned is that even after freedom from oppression has been achieved a great work remains to be done. Where Spanish colonial government in league with the Romish hierarchy has borne sway for centu-

QUESTIONS AND PHASES

ries, free civil and religious institutions cannot be established in a day.

Within the last thirty-five years a greatly increased interest has been felt in the Mexican Republic from the fact that in that period it has been compelled to gain its liberty, both civil and religious, a second time. That country though so near has been less known to us than many others, and an intelligent missionary interest in it will be promoted by a reference to some of those striking interpositions of Providence which have brought it to its present condition.

While Mexico had a full century the start of our Republic in the introduction of European civilization and the knowledge of the Christian faith, she has until recent years remained almost at a standstill in comparison with our progress. And the difference is to be traced not to any inferiority of soil or climate, for in their earlier civilizations her Toltecs and Aztecs were in advance of the Pequots or the Iroquois; not to any lack of vigor or aggressive enterprise in the power by which the country was conquered, for the Empire of Charles V of Spain, was peerless in that age; but in one word, the Bible has been the differential that has wrought this contrast. The free use of the Word of God, liberty of conscience, the sacredness of the family, schools, and colleges, the press, and general enlightenment—these have been our heritage; while Mexico, with a crucifix instead of the Scriptures, and ceremonies for

OF MODERN MISSIONS

instruction, and festivals and bull-fights instead of Sabbaths—with foreign viceroys rather than citizen rulers, and a colonial policy which robbed the country instead of improving it—how could she keep pace with the general march of human advancement?

Yet the question arises, How has it happened that Mexico and all the states south of her are republics? This was no part of the plans of their conquerors. All the liberties that have been achieved on this continent, even including our own, have been brought about by reaction against foreign oppression. And there is something, therefore, in our common history which should unite us in sympathy with these kindred nations. We have here a hemisphere of republics. The west coast from Behring's strait to Patagonia, save the narrow outcropping of British Columbia, is wholly under republican institutions. Those oldest of nations across the Pacific, with their conservative laws and customs, are here confronted by the most recent and most aggressive forms of government.

There are several reasons why we should cherish a deep interest in Mexico. For fifteen hundred miles the two republics have a common boundary line. Railroads already bind us in the bonds of commercial union. Our social and religious influences will be more or less blended together; and as some one has said, we may as well raise thistles ourselves as to have them stock the farms of our neighbors. We

QUESTIONS AND PHASES

must cherish an interest in Mexico or suffer for our neglect.

The country presents a rather singular configuration. On the map it lies in the form of a cornucopia; and very significantly, our more favored land lies in exactly the position to fill it. Mexico has an immense stretch of sea-coast, though it is without good harbors, and has no navigable rivers. It is vertebrated with an immense mountain range, more or less dissevered into branches or spurs; and the high valleys which lie between these spurs have the appearance of being partially filled up with the detritus of the mountains, thus forming elevated plateaus of vast extent. Years ago Humboldt called attention to a fact which is now being recognized by our railroad projectors, that throughout the whole distance from Santa Fé in New Mexico to the old Aztec capital, there is a natural grade for great highways of commercial intercourse. Along this plateau the ancient Indian civilizations drifted southward, and along this plateau we foresee the grander tides of an international commerce. And along this plateau we must plant our schools and churches—home missions on this side of the boundary, and foreign missions on the other, face to face and hand in hand.

In your approach to Vera Cruz from the sea you already behold the distant snow peaks on a clear day, and if the dingy old castle of San Juan d'Ulloa and the fever-stricken city fail to interest, you will take a night train on an English-built railroad, and will

OF MODERN MISSIONS

pass rapidly over the Terra Caliente, whose giant forests are festooned with flowering parasites and whose jungles are literally packed with masses of perennial verdure. At daybreak your train is slowly climbing the mountains; and as you throw open the car-windows, you feel that you have attained your ideal of climate. Such mountain towns as Cordova enjoy the perfection of soft breezes and mellow-tinted skies, with luxuriant growths of every kind of fruit and flowers. Reaching the high passes of the Cordilleras, you are confronted by snow-capped Orizaba, which Bayard Taylor has pronounced absolutely peerless among isolated and distinct mountain peaks. As to the railroad, in its giddy precipices and intricate gorges, in the consummate skill of the engineers, whose iron bridges and trestlework seem graceful as spiders' webs, and yet so firm as to be without a jar, it excels in magnificence even the pass of the Sierra Nevada, on our California route.

At length you have reached the great central plateau of Mexico, ranging from 5,000 to 8,000 feet above the sea. Less than thirty years ago as one stopped for breakfast at Esperanza, and took a survey of his train, he was struck with the fact that one car was loaded with soldiers to guard the passengers and baggage from robbers. And lest these should be insufficient, five or six mounted policemen were on guard at some of the stations. As late as 1879 such escorts were common. And yet what wonder at the

QUESTIONS AND PHASES

brigandage when we look back at three and a half centuries of oppression and misrule? Doubtless it has been no easy task to rid the country of outlaws; for of all places in the world, these mountain ranges, cut and furrowed with canons and barrancas, are just the theatre required; and if there is a race precisely adapted to the business, it is the cross between the Spaniard and the Indian, when left to ignorance and oppression.

But this is only one side of the Mexican people. They have noble elements of character. What the old Aztecs were of yore, they are, to some extent, to-day. There is still a vigor in the Indians of Mexico which cannot be found in any of the aboriginal tribes of our country. The race is not waning there, but on the increase. The Aztecs had been in the valley of Mexico only two centuries when the Spaniards came; but they had succeeded to the higher civilization of the Toltecs, who had been there four centuries before them.

They were originally a warlike race; and, like the Lombards in the Roman Empire, they took on the culture of the vanquished peoples; and as the Venetians, who, when driven by northern barbarians into the Adriatic, built upon the very lagoons and marshes a mighty dominion—more invincible because built upon the marshes, so the Aztecs, harassed at first by other tribes, took refuge upon a small island in the shallow Lake Tezcoco. This, gradually enlarged by driven piles and the dredging of their

OF MODERN MISSIONS

canals, became the impregnable stronghold, from which they at length dictated terms to all their neighbors, till they had built up a great empire, extending from sea to sea.

At the time of the Spanish Conquest this little island had become another Venice, intersected by numerous canals, having 300,000 inhabitants, and subsidizing the best civilization of all the tribes of Anahuac. And but for the one sanguinary blot of their human sacrifices, we should think of the Aztecs with wonder and admiration. I cannot pause to speak of their early industries and skill, their agriculture and ingenious floating gardens, their jewelry and feather-work, their aqueducts and architecture, their chronology and their marvelous calendar, whose intercalations quite equaled our own in accuracy, their picture language and poetry, their humane laws and local courts, their kindness toward women, and their hospitals for their wounded soldiers; and I only allude to them to show that after all the long history of bondage, many of these elements still remain to challenge our interest and stimulate our efforts in their behalf. They still evince much skill in feather-work and jewelry: they are still lovers of gardening and flowers. Nearly all the agriculture of the country is in Indian hands. It seems a little odd as you pass through the villages to see Indians, not with bows and arrows and rusty muskets, but with spades and mattocks; not lounging around frontier hotels in quest of whiskey, but laboring in the fields; not

QUESTIONS AND PHASES

compelling their wives to bear the chief burdens, while they stalk in lordly indolence, but rather taking these burdens upon themselves, while the women gather the fruits or make coarse fabrics for their households. We cannot help feeling a profound respect for the Mexican Indian tribes, some of whom have so steadily resisted Spanish influence that they still speak their own Indian tongue. There are whole villages of Indians, who, in spite of priestly threats and even mob violence, listen with eagerness to the Word of God.

One is sometimes surprised to find those whose ideas of the modern Aztecs are taken from a couple of dwarfs whom some showman exhibited years ago. At the capital there are full-blooded Indians, who are numbered among the leading citizens. If the question be raised, therefore, as it has been, whether the Indian population of Mexico are worthy of our Christian effort, whether they are capable of being raised to a high civilization, I answer decidedly, yes. Few other races, after such a history of oppression and repression, would have preserved so much vitality.

Thirty years ago there was a prominent Aztec lawyer in the Mexican capital who had taken great interest in tracing the distinct lines of his race in several villages of the republic, and I have seen a part of the New Testament, translated into the original Aztec language, which had been supplied with an alphabet by the Spaniards. The chief lady of

OF MODERN MISSIONS

honor in the court of the Empress Carlotta was a lineal descendant of Montezuma, and a lady of so much culture and grace of character as to have been the favorite of the palace. I shall have further occasion to speak of some specimens of these native tribes in referring to those thrilling events which were connected with the achievement of political liberty.

As to religious freedom in Mexico, and the readiness with which she now stretches forth her hands to receive our civilization and our Protestant Christianity, I will only say that on a voyage to Vera Cruz by way of Havana, I found in a fellow-traveler, one of the leaders who restored the republic in 1867. And I was surprised at the statement made by him, that while he was a Catholic, and hoped to die in the Catholic faith, he would gladly see two Protestant churches in Mexico for every Catholic church, and that for the reason that it would not only promote the general interests of the country, but would tend to elevate and purify the Mexican church itself, and place it in a position more like that of the Catholic church in the United States. Similar sentiments were freely expressed by the late President Juarez, and by other high officers of state, and they are extensively held by leading men in Mexico to-day.

In tracing the interventions of Providence in the remarkable history of the country, let us inquire what have been the causes of this wonderful transformation from the old regime. The three centuries

QUESTIONS AND PHASES

which followed the Spanish Conquest are historically a barren waste. While Cortez was permitted to remain in power there was energy. The city was rebuilt and well-built in a very short period, largely by enforced Indian labor. But Cortez became an object of mean jealousy, was misrepresented at the Court of Spain, and was baffled and persecuted till he had drunk the dregs of the very cup of ingratitude and heartlessness which he had given to the generous monarch of the Aztecs. The Indians were reduced to peonage on the great estates of the Spanish planters. Foreign bishops amassed fortunes, while the lower clergy of the native priesthood were allowed a pittance. Immense estates were gathered into the hands of the church, which finally became the chief creditor of the nation. By deed or by mortgage, one-third of all real property was thus held. This state of things existed till the spirit of liberty and independence was awakened within our own century.

We have seen in the preceding chapter how a revolution beginning in Mexico in the year 1810 extended to all the Spanish-American colonies; how a chivalric loyalty to the sovereigns of Castile had hitherto prevailed, however severe their oppression, but how when in 1808, Napoleon II sent his armies into Spain and placed his brother Joseph on the throne, the charm was broken and the Spanish sceptre became an object of contempt. Even the church party in Mexico were in favor of an independent monarchy; a priest led the revolt. This

OF MODERN MISSIONS

movement may have gained some additional stimulus from the fact that just at the close of the century the island of Hayti, moved perhaps by the French revolution, had declared her independence of France. Although England compelled Napoleon to restore Ferdinand VII, and although strong reactionary measures were by him adopted, yet Spain itself, as well as her colonies had caught the spirit of liberty. In 1821 Mexico, under the lead of Iturbide and Victoria, achieved her independence.

But liberty advanced only one step at a time. For three years Iturbide tried to establish an independent empire, and finally lost his life in the attempt. And after the establishment of a republican government in 1824, the people still hoped to reconcile republican principles in government, with mediaeval principles in the church. In all these Spanish states it has taken over half a century to learn that republicanism and the old Romanism are from their very nature in universal and eternal conflict; that the one encourages the enlightenment and free thought of the people, and cannot exist without them; while the other must exist by authority and repression. The result has been a long succession of *pronunciamientos*, and bloody rebellions. I do not say this to the discredit of the Mexican people. I doubt if we should have done better with a constitution which positively denied all freedom of opinion, and declared in plain terms that "no other religion than that of the Apostolic, Roman Catholic church" should be tolerated.

QUESTIONS AND PHASES

But we come to another series of providences in relation to Mexico, and those too which have to do with our own history, and with the general advancement of civilization. In the years 1834-36, Santa Anna, then President of Mexico, either from motives of personal ambition, or from a conviction that republicanism, strictly speaking, was impossible, brought about a *coup d'état* by which the governments of the different states were abolished, and all power was concentrated in the central government under his dictatorship. Witness the wonderful and far-reaching effect of that one act! Yucatan on the south, and Texas on the north at once rebelled; and so grave was the Texan rebellion, that Santa Anna himself was compelled to take the field. His armies attacked and dispersed the Texan legislature; and prisoners of war whom they captured were mercilessly shot by his orders, thus rendering the reconciliation of the people of Texas forever impossible. At the battle of San Jacinto, Santa Anna was vanquished, and taken prisoner by General Houston, and for ten years Texas maintained her independence.

The period intervening between 1836 and 1846 was an eventful one in Mexican history. The perfidious course pursued by the dictator, Santa Anna, toward Yucatan was especially disastrous. Though conquered and taken prisoner he managed to reinstate himself in 1841, and soon made war on Yucatan as he had done in Texas. His odious conscriptions for the support of the Texan war had more

OF MODERN MISSIONS

and more alienated the people, who calling to their aid the Maya Indians in Eastern Yucatan had succeeded in 1840 in driving the Mexican force out of the country. Santa Anna now proposed to subjugate both refractory states by drafting five thousand Yucatanos for his war against Texas and on the other hand by placing an equal number of loyal Mexicans in Yucatan. This hostile force was finally increased to eleven thousand. A disingenuous peace was effected in 1843, only to be broken by the Mexican Government in 1844. Santa Anna had again fallen from power and been banished to Cuba, and had been succeeded in turn by Herrera and Paredes. But in 1846 by consummate intrigue and the most glowing promises he succeeded in again being recognized by the contending factions as President of the republic. This was at the opening of the war with the United States.

Yucatan was now placed in a most precarious position. Some of her leaders had joined in calling Santa Anna to the presidency, and this act in spite of her previous declarations of independence was construed by Mr. Buchanan, United States Secretary of State, as identifying herself with Mexico in hostilities against the United States. She was therefore without friends on either side as she had nothing to hope for from the Mexican government after our war should cease. But worst of all she was now attacked from an unexpected quarter. The Maya Indians who greatly outnumbered the white popula-

QUESTIONS AND PHASES

tion in Yucatan and who had from the first conquest been treated as serfs and loaded with remorseless taxation, had unfortunately been armed and brought into the field as allies against Mexico. They had thus learned their power and they now arose for the settlement of old scores. There is scarcely a parallel in modern history to the wholesale slaughter and devastation which were visited upon the white population of Yucatan in 1847 and the early part of 1848. Four large towns, over fifty hamlets and two hundred ranches and plantations were destroyed, and men, women and children were slain. The Indians, accustomed to hardship, having few wants and scarcely any impedimenta, would strike the settlements when and where least expected, and then with wonderful celerity would retreat into the dense forests and morasses where the Spanish troops were unable to pursue them.

The most pathetic appeals were made repeatedly to the government of the United States for assistance accompanied with the unrestricted offer of Yucatan as a dependency. In desperation similar offers were made to Great Britain, France and Spain. President Polk sent a message to Congress on the subject April 29th, 1848, setting forth the deep distress but making no recommendations, except that the principles of the Monroe doctrine should be insisted upon to the exclusion of protectorates by European powers over any part of North America.

Similar questions had arisen in regard to Mexican

OF MODERN MISSIONS

possessions on the Pacific coast. In July, 1846, California, influenced chiefly by American settlers, also declared her independence of Mexico.

The various stages in the transfer of Mexican claims in California to the United States, the conflicts of Fremont and others with the forces of General Castro have been noticed in the preceding chapters. The United States flag which was raised by Commodore Sloat at Monterey in 1846 was recognized by treaty in 1848.

The slave power in the United States had welcomed the advent of war with Mexico over the possession of Texas, as its broad area available for slave territory would afford a balance to the expanding development of free states in the west and northwest. When the arms of the United States proved triumphant and the question of an indemnity arose, the vision of Texas stretched away indefinitely toward the Pacific. The accession of California had already been virtually accomplished. Yucatan, though it was offered to the United States, was not desired. But the Mexican territories lying north of the Rio Grande were of greater value to the northern republic than to the southern. The war had been actively waged through the breadth of the continent by General Scott in Vera Cruz and Mexico City, General Taylor at Matamoras and Monterey, General Kearney in Arizona, and Colonel Fremont and Commodores Sloat and Stockton on the Pacific. By the treaty of Guadalupe Hidalgo in 1848, New Mex-

QUESTIONS AND PHASES

ico and Arizona as well as Texas and California were acknowledged as belonging to the United States.

At the close of the war Mexico found herself invested with new conditions. She had a diminished and more compact territory, but more even yet than could be well and thoroughly governed and utilized. She had learned the real measure of her relative power. The people if not the rulers, saw the need of reforms and greater freedom of thought. The old stagnation was broken and the people demanded liberty. With the army of General Scott the Bible had entered Mexico and was at work as a leaven.

But the task of gaining a release from the yoke of the hierarchy was not an easy one, nor was it to be accomplished in a day. As above stated the church had in the early days acquired large estates. These had been increased by confiscation of the estates of heretics condemned by the Inquisition. Large gifts had also been made by the dying under fear of purgatory; the church had large interests and large profits in mining enterprises. And with the downfall of the Spanish rule the financial power of the priests had remained undisturbed.

Monasteries and cathedrals of great wealth and magnificence had arisen in all the chief cities, and processions and ceremonies entertained the people while their liberties were sacrificed by an arrogant priesthood. The first formidable protest against this tyranny had been made in 1833 when laws were passed suppressing monasteries and convents and

OF MODERN MISSIONS

confiscating clerical property—the proceeds to be applied to the payment of the national debt.

But the power of the church had not been rightly estimated. It instigated successive insurrections until the government was glad to secure peace by abrogating the obnoxious laws. Even after the war with the United States, the supremacy of the church was still conspicuously manifest, and new acquisitions of property were continually made.

Under the presidential administration of Juarez in 1861 restrictive legislation was again passed, abolishing ecclesiastical tribunals, suppressing monasteries, making marriage a civil contract, and declaring church edifices the property of the state. It was evident that the final crisis had come. The question whether Mexico was really a republic governed by the people, or as a servile dependency of Rome, suffering the local control of the ecclesiastical authorities, must be settled. The spirit of liberty had greatly increased in strength. Juarez was a leader of skill and power, the church party could no longer depend on the recourse to popular insurrections, and they were ready for any foreign alliance though it should overthrow the independence of the people. "Better sacrifice the Republic than lose the supremacy of the church."

In the preceding chapter I have spoken of the parallel between the ambitious schemes of Napoleon I, and those of Napoleon III, with reference to Spain and the Spanish-American states: also of the

QUESTIONS AND PHASES

fact that the latter had seized his opportunity during the progress of the Civil War in the United States when there would be few chances of intervention by foreign powers. But he must also have some shadow of a pretext and this he found. A Swiss banker had an exaggerated financial claim against the Mexican government which by the adoption of the banker as a citizen of France, furnished the Emperor with a pretext. England and Spain also had claims, and an alliance was formed for an armed intervention.

In 1862 the united fleets appeared at Vera Cruz with their contingents of men. But England and Spain, on discovering the preposterous claims of France and the unscrupulous nature of the Imperial policy, withdrew from the enterprise and recalled their forces. The French army under Generals Forey and Bazaine, fought their way over the Cordilleras to the capital, where they established a provisional government known as the "Regency of the Empire." This virtual French assembly, as a mere prearranged formality, submitted the choice of a ruler to the patronizing French Emperor, who was politic enough to give it to the House of Austria, which he had defeated on the plains of Lombardy.

In the beautiful palace of Miramar, on the shores of the Adriatic, resided an archduke of Hapsburg with his young and accomplished wife, daughter of King Leopold of Belgium and granddaughter of Louis Philippe. The Duke was holding a sort of

OF MODERN MISSIONS

ornamental governorship in Venetia, and possessed as he was of great amiability and honor, but without a particle of the genius requisite for great undertakings, he seemed exactly in his place in that quiet paradise on the Adriatic. But there the evil genius of French ambition sought him, and thither strange ambassadors, half Spanish and half Indian, came to offer him a crown. On the 10th of April, 1864, amid all the pomp of royalty, this ill-starred couple left their charming abode, and embarked for Mexico. Stopping at Civita Vecchia, they paid a visit to the Holy City, where they received the communion and the Papal benediction, and were honored with a private breakfast with Pius IX and Cardinal Antonelli.

After touching again at Gibraltar, where they received salutes from the British garrison, they arrived in May at Vera Cruz. Their journey to Mexico City was one series of ovations from the clerical party. Having proceeded first of all to the great cathedral to celebrate mass, they were escorted to the old vice-regal palace, amid the ringing of bells and the rejoicing of the reactionists that the republic was dead, and an empire once more established.

In December of that same year, 1864, I happened to be at Gibraltar with a friend, when a vessel arrived from Trieste with several hundred picked men of the Austrian and Hungarian armies, destined for the Foreign Legion of Maximilian. Our war of the rebellion was still in progress, and I well remember the indignation which we felt at the evident sym-

QUESTIONS AND PHASES

pathy of both Austrians and Britons, with the prospective overthrow of the Mexican republic, and perhaps our own also; and when at the evening dress parade the military band played "God save the Queen," and the enthusiastic soldiery joined and sang their national hymn, we joined also; but we sang into their song, words more consonant with our emotions, "My Country, 'tis of Thee, sweet land of Liberty, of Thee I sing."

Those Austrians only reached Mexico to support a waning cause, for General Sherman was already on his march to the sea; and within four months General Grant received that significant surrender at Appomattox, which attracted the attention of France, and of all the courts of Europe. From that day everything went wrong with the French power in Mexico. It was patent to all men that the Empire would prove a failure; and the French people especially were vexed at the stupendous blunder of their ambitious and meddling Emperor. Our Secretary of State William H. Seward, who from time to time had remonstrated with the Court of France, but who hitherto had been but little heeded, now grew emphatic, and, as Justin McCarthy puts it, he informed the French Emperor through his minister, that "it would be gravely inconvenient" if he did not remove his troops from Mexican soil.

Meanwhile, Maximilian and Carlotta had both sincerely endeavored to conciliate the people; he by special franchises, she by indefatigable charities. Both

OF MODERN MISSIONS

the Emperor and the Empress had paid court to the church party, even to the yearly performance of the ceremony of lavation, each washing the feet of twelve Mexican beggars, a task which upon such subjects was no empty ceremony.

But in July, 1866, matters had assumed so grave an aspect that the young Empress, then only twenty-six years of age, set out with a few attendants to visit the Court of France and remonstrate with Napoleon against the withdrawal of his support. Receiving only discouragement, she passed on to her deserted castle of Miramar, which she reached in the midst of a dismal storm, as if the very skies would point the contrasts of her return and symbolize the ruin of her fortunes. She next sought solace in a visit to the Pope; but even before she reached Rome her reason began to sink under her heavy burdens, and her wild fancy was, that Napoleon had bribed her friends to poison her. Her interview with the Pope was most touching. She plead for protection. She begged to be permitted to remain in his safe retreat, and she did remain one whole night in the waiting-room of the Vatican with two or three attendants. For days she refused all food, only purchasing with her own hands a few chestnuts and fruits at the corners of the streets.

I need not rehearse that sorrowful history. She never returned to her husband; and, for more than thirty years, she has remained under the same dark cloud. Nor can we dwell upon the details of Max-

QUESTIONS AND PHASES

imilian's fate; how, upon learning of the illness of his wife, he at first resolved to leave Mexico, and actually proceeded as far as Orizaba, on his way to Vera Cruz, where a steamer awaited him; how he there hesitated and finally, considering his obligations to those who had espoused his cause, turned back, resolved to abide by the result. It is said that the clerical party were largely responsible for this fatal choice. A delegation of Bishops and notables representing the church, pledged to him an army and ten millions of dollars, with the support of the better classes and ultimate success, if he would remain in the country and take up a position at Queretaro.

At the same time no means were left untried to reconcile the people to the Empire. Efforts were made especially to excite jealousy toward the United States. The ravings of a subsidized press on this subject were sometimes tragic, and sometimes amusing. A favorite line of argument was, that the United States were only impeding the imperial cause in order to secure the country for themselves. "You will soon hear," said one of these papers, "of schemes of annexation. The sordid and aggressive Yankees will overrun your land with their railroads and their sharp speculations. Your mines will be exhausted by adventurers, and all positions of profit will be monopolized. Your very soil will grow Connecticut nutmegs; and worst of all, you will see Ben Butler, Dictator at Vera Cruz."

Meanwhile the republic, which for ten years had

OF MODERN MISSIONS

existed, I might almost say in the person of a single man—Benito Juarez—had returned from its exile at El Paso to San Luis Potosi, and it became apparent that the final conflict would center at Queretaro, half way between the latter place and the capital.

Pardon a single glance at this remarkable man, Juarez. A pure-blooded Indian, born in the mountains of Oaxaca, he had risen to power by his acknowledged genius. When Comonfort betrayed the republic to the reactionists in 1857, Juarez maintained the liberal cause till the next election, when he was chosen President. During all the years of the struggle with France, this man, with a Cabinet composed of Lerdo, Iglesias, and Mareshal, and with Senor Romero as his minister at Washington, kept alive the cause of liberty among the people. Even when they were driven to El Paso on the northern border, they still held their organization as President and Cabinet of the republic; and sending letters through the United States to friends in all lands, they assured them that their republican cause was not dead but would certainly triumph in the end. Scarcely less remarkable than that of Juarez has been the career of Senor Romero which continued to the close of 1899, having extended over more than thirty years of public service to his country. Probably no fellow countryman of his generation has accomplished more for the prestige of Mexico than he. Certainly no representative of a foreign power has proved more acceptable to the United States. The

QUESTIONS AND PHASES

sublime faith and devotion of Juarez and Romero doubtless had great influence in shaping our policy at Washington and in creating a reactionary sentiment against the Empire even in Europe.

The spring of 1867 brought the beginning of the end. Maximilian's chief forces, with himself among them, were at Queretaro under siege. In an attempt to escape he was betrayed by one of his generals, placed under arrest, tried by a military tribunal, and with Generals Miramon and Mexia was sentenced to be shot.

In the trying scenes which followed, the character of our typical Indian President was well illustrated. Efforts were made by our government and by the European Consuls to secure a change of sentence. And when the wife of Prince Salm Salm, a member of Maximilian's staff, threw herself at the President's feet and clung to his knees as she poured out her entreaties, he wept in sympathy, while he declared himself powerless as a mere executive under the behests of the law. It is a strange spectacle, a European princess at the feet of an Indian patriot pleading for the life of an Emperor, and both weeping as the solemn fiat is uttered. And this is the man—this full-blooded Mexican Indian—this is the man who for ten years of hard struggles had carried a republic in his head and heart, and who, both before and after that solemn hour, did more than any other, to restore order to his distracted country. When, in a public reception, a captured French tri-

OF MODERN MISSIONS

color was spread for him to walk upon, he stepped aside; "No," he said, "the French are not our enemies—it is only their Emperor. The French are our friends, and depend upon it, that flag will yet wave over a republic." A prophecy which Juarez lived to see fulfilled!

I have spoken of this man for one chief reason. I have desired to enkindle a deeper interest in the six millions of these Indian tribes just over the border, by showing that one of their number at least, has held a place among the truly great men of our generation. And I have marked the struggle of the Mexican people for their independence, in order to meet the flippant talk which we sometimes hear about annexing their country to the United States. I have wished to show that men whom the armies of Europe could not compel to accept even the most amiable of rulers, men who could carry the life and soul of their republic with them, though driven all over their domain, are not of a class to be handed over easily to a neighboring power—exchanging their independence for a few railroad lines and a little commerce. We would not attempt to annex Mexico; but would rather take a generous pride in her independence, while by every means we extend our aid in securing for her all the blessings of Christian enlightenment which we enjoy. But chiefly it is my desire to emphasize those wonderful providences which have wrought out her religious liberty.

Human foresight could never have devised or

QUESTIONS AND PHASES

foreshadowed any train of events which could hope to break the power of Rome, so protracted and so entrenched. But when this attempt was made to impose a foreign Empire upon the people, and when they saw that the Pope of Rome was deep in the counsels of their enemies, and that their own priesthood were helping to urge it forward, it aroused them to a high and intense resolve to break away from the hoary thraldom forever. It united all the liberal elements in the state and rallied them for the defence of their religious freedom. It created a demand for the Bible as the foundation of liberty, for schools and the press and Protestant influence, and whatever should help to disintegrate the one overshadowing mass of Papal power.

Although the bitterness of the priesthood has instigated many, and even bloody, persecutions, and the roll of Mexican martyrs in the last twenty years is not small, yet the cause of the truth and of an enlightened spirit has steadily progressed, and Mexico is winning an honorable place among the nations.

Meanwhile the National church which Maximilian's chaplain, Abbe Domineck, condemned as little better than "baptized heathenism," is considerably improved. The hope once expressed by the distinguished and far-sighted General Escobedo, that the influence of Protestant Missions might help to reform the national church and render it more like the Catholic church in the United States, is in a measure

OF MODERN MISSIONS

being realized. After three hundred and fifty years of Spanish occupation, there is the full dawn of a better day. Already Mexico has taken an honored place among the nations.

THE DAWN OF HAWAII*

HERE in the beautiful old town of Cornwall, Conn., I find a manuscript record of the well-known mission school which the fathers of two generations ago established for the training of heathen youth gathered from all lands. This record has been compiled with great labor by Rev. E. C. Starr, present pastor of the Cornwall Congregational Church.

In the sadly populous old cemetery on the adjacent slope of one of these southern spurs of the Berkshire hills, is the well-kept grave of the Sandwich Island boy, Henry Obookiah, whose strange advent in these New England towns in the early years of this century, was regarded as a veritable Macedonian call to the American churches.

Some years before this, the islanders had asked the navigator, Vancouver, to send them teachers, and now the actual appearance of a living representative at the doors of Yale College, pleading for an education, undoubtedly hastened the establishment of the Sandwich Islands or Hawaiian mission. The Hawaiian mission wrought out the Hawaiian civilization and the final consummation of it which so re-

* This chapter was written at Cornwall, July 1, 1898.

OF MODERN MISSIONS

cently has made these "Gems of the Pacific" a part of our American domain. I speak advisedly when I claim the Hawaii of to-day as the manifest result of missionary labor and influence, for if there is one land above all others which is not a conquest of mere "nineteenth century civilization" that is it. When in 1775 Captain Cook made his memorable first visit to the islands, we are told that he set the example to his sailors of unbridled immorality. Vancouver, who had accompanied him, and who in 1792 made a second visit, found that already the population had been seriously diminished by the diseases contracted from the ship's crew. By the concurrent testimony, not only of missionaries, but of such travelers as Commodore Wilkes, Richard H. Dana and many others, the bad example of Cook has been followed by the merchant marine, the whalers, and even by naval vessels, down to a very late period. For more than half a century there was waged a constant fight between the missionaries and these bad representatives of civilized nations, over the question whether Hawaii should become a Christian country or remain "a paradise of lust." Fortunately, the missionaries and their descendants in the islands have won the day. The original population is doubtless on the wane. There are but 31,000 full blooded natives instead of 400,000, which was the estimate of Captain Cook; but the New England spirit and culture have survived, as the last few years of self-government have abundantly shown.

QUESTIONS AND PHASES

The missionary interest which centered in Henry Obookiah and his fellow-countrymen, several of whom received education at Cornwall, bore a strikingly providential relation to the establishment of the American Board and the American Baptist Missionary Union. In the year 1808 Samuel J. Mills organized a brotherhood of college students who pledged themselves to the work of Foreign Missions. This was the first band of "Student Volunteers," and the haystack at Williamstown was their sanctuary and their place of power. By the year 1810 they had removed to Andover, and we find them like Mott, and Speer and Wilder, visiting other institutions for the purpose of arousing missionary interest. Their own plans ripened fast, and as early as February of that year, Mills, Judson, Nott and Newell applied to the Massachusetts Association to be sent out as missionaries, without designating fields. The association was to meet on the 27th of June, at Bradford. While Dr. Worcester and Rev. Samuel Spring were driving to Bradford to attend that meeting, their thoughts were full of the new challenge which these four young men had laid before the New England churches, and it was agreed between them that the time had come for a distinct missionary organization; and two days later the association decided upon the institution of the American Board.

The late Dr. Gardiner Spring, son of Samuel Spring, and then a student at Andover Theological Seminary, attended the Bradford meeting as a spec-

OF MODERN MISSIONS

tator. In his *Personal Reminiscences* he states that his father and Dr. Worcester were so impressed by the steps there taken towards an organized foreign missionary work, that on their return and with their faces set toward Salem, they turned aside into a forest to pray. On returning to the road they changed their course entirely and drove to Boston to the residence of Jeremiah Evarts, Esq.,* "in whose parlor the incipient arrangements for the future operations of the Board were made."

On his return to his church in Newburyport, Dr. Samuel Spring preached on Sabbath morning a missionary sermon, giving an account of the steps taken at Bradford, and the subsequent consultation at the house of Mr. Evarts in Boston. He spoke particularly of the earnest offer of service made to the Massachusetts Association by the young men Mills, Judson, Nott and Newell. At the close of the sermon a collection was taken, of which Dr. Gardiner Spring speaks as follows:

"My father's congregation had a large share of the wealth of the place, and a large share of its mercantile marine, composed of sea-captains and native mariners. At the close of the service one of the old sea-captains remarked, "The doctor has given us a grand sermon, and he has preached all the jack-knives out of the sailor's pockets." On returning to my father's house, and laying out the collection on the parlor table, there were gold, and silver, and cop-

*Afterwards secretary of the Board.

QUESTIONS AND PHASES

per, and not a few jack-knives. The sailors had little else to give. There was an envelope, too, carefully folded, which was found to contain a *gold ring*, and the following lines:

“ ‘I give, but oh, my gift’s so small,
’Tis like not giving you, at all;
In future, if by God I’m blest,
I’ll pay him tenfold interest.’

“And this the *first* collection in the United States for foreign missions, was taken up in the North Church, in Newburyport, where, by my father’s hands I was baptized.”

The formal organization of the Board was completed on the 10th of September, 1810, at the house of Dr. Noah Porter, in Farmington, Conn. A charter was not obtained from the Massachusetts legislature until June 17, 1812, when after a long struggle and in spite of a large and influential minority, led by Governor Elbridge Gerry, the measure was carried. It was on the same day that the United States declared war against Great Britain.

The connection of Samuel J. Mills with the Sandwich Islands movement is seen in a peculiar providential nexus of events. While he was on a student volunteer visit to Yale College just about the time that he and his fellows offered themselves for foreign missions, he found young Obookiah who had arrived only a few months before (the latter part of 1809), and for whom President Dwight had pro-

OF MODERN MISSIONS

vided temporary tutors. Mills was just the man to have the care of Obookiah for the time at least, not only for the good of the young man, but for his own, and as a means of arousing a general missionary interest among the churches. He needed an object lesson. In the vacations he took his protégé to his own father's home at Torrington, sixteen miles from Cornwall, and from thence he was passed around as a converted heathen and future missionary, to Goshen and Cornwall and Litchfield, where Lyman Beecher espoused his cause with all his enthusiasm and power. Many other places were visited and the awakening of the New England churches on the subject of missions became general. Three of the missionary candidates who had offered themselves went to India—of whom Judson was destined to be an apostle to the Baptist churches of America no less than to the people of Burmah. But Mills, on account of delicate health, was detained in this country, where he continued to look after Obookiah and the development of the Hawaiian mission; and later he gave himself to the cause of home missions in the West and Southwest, and last of all to the establishment of a missionary colony for emancipated American slaves near Sierra Leone.

Among the many means of usefulness to which Mills gave his attention was the establishment of a missionary training school for heathen youth. It is not definitely known whether he or Elias Cornelius was the first to propose it; the plan was formed be-

QUESTIONS AND PHASES

tween them, and Mills made known the plan by an anonymous letter published in the *Panoplist* in the autumn of 1810. At its annual meeting held a year before, the American Board had formally taken three heathen boys, one of whom was Obookiah, under its care. There were many, some from the Sandwich Islands, and others from the Indian tribes, who also were ready for education. The plan pursued up to that time was to place these youths in families or family schools. But why not concentrate this good work in one well-equipped missionary institution? What could be more rational and wise than to gather together the youth of all heathen nations and train them for ambassadors of the Cross to their respective kindreds and tribes? The possibility that they might become denationalized by their contact with American society and institutions—a possibility of which we have become so painfully aware in the present generation, and the danger that Christian people in their sentimental zeal might coddle them and spoil their hope of efficiency, had not presented itself. Moreover, the inception of the movement had been so strikingly providential—who could question it? The wisdom of the wisest favored it, and at the meeting of the American Board which met in September of that year (1816) at Hartford, it was resolved to establish the school, and a committee, consisting of President Dwight, James Morris, Lyman Beecher, Charles Prentice and James Harvey, was appointed to carry the resolution into effect. On the

OF MODERN MISSIONS

29th of October, the committee met in New Haven at the house of the chairman, Dr. Dwight, adopted a constitution, and decided that the school should be located at Cornwall, Conn.

For the cultivation of simple and economical habits, and the avoidance of the various moral and social evils incident to large and populous communities, no place could have been more fortunately chosen. And the missionary spirit which had been enkindled in the surrounding towns of Litchfield, Goshen, Torrington, Sharon, Washington, Norfolk and many others, gave good promise of sympathy and support. The Cornwall people gave the land for buildings and for a small school farm, and contributions in money and in every conceivable commodity which could be useful in such a school, flowed in from a wide range of New England towns, and finally from the middle states and even from the far South. Two noblemen, one in Prussia and one in Switzerland, showed their interest by large and repeated contributions. It is interesting and instructive at this distance of time to look over the long lists of contributions which are still preserved. They reveal the far-reaching influence of the institution in fostering a missionary interest; one is surprised that in the brief decade of its existence it should have become so widely known. All classes of contributors had a share in the work. Farm products of all kinds were given in large quantities and in small. Housewives contributed the products of their looms or of their knitting needles.

QUESTIONS AND PHASES

But the fact which appears most prominent is that almost every community had its woman's society, affording contributions in money or in clothing. The work of the young people was not as well organized as at the present day, but the interest in the Cornwall school gave rise to scores of youthful bands, more frequently girls and young ladies. So strong is the resemblance to the present local missionary organizations, that it is difficult to realize that an interval of more than eighty years has passed.

A single incident will illustrate the influence which the novel spectacle of twenty-five or thirty scholars once heathen produced upon the boys and girls in many Christian homes at that time. In 1870, during the raising of the five million dollar memorial fund in the Presbyterian church, and while I was riding on a train to Philadelphia with the late William E. Dodge, who had consented to make an address in behalf of that effort, he told me of the interest which, as a small boy, he had taken in the Cornwall Mission School. Taking another boy into partnership, and obtaining from his father the use of a small piece of land, he planted it with potatoes, the avails of which should be given for the support of the Hawaiian and Indian boys who were to be missionaries to their people. It was a low-lying patch of ground, and the little fellows had a hard task in subduing the grass and weeds. But it was a dry season, and while this little field produced a splendid crop, the general product on upland farms was scanty

OF MODERN MISSIONS

and the boys realized a good price. "Never have I seen a prouder day," said Mr. Dodge, "than when, whip in hand, I walked beside the ox-cart and drove those potatoes to market. And it was there," added the distinguished merchant prince, "that I learned the joy of giving for the cause of Christ."

Probably no other school so mixed in color, race and speech was ever seen before or since, as that at Cornwall. Of the ninety or one hundred students there taught, eight were Hawaiians, two were Greeks whom Pliny Fisk had found at Malta, three were Chinese, three or four were from India, two from the Society Islands, and one from Portugal. But the majority were from different tribes of American Indians in the eastern and middle states and Canada, and especially from the Cherokee, Choctaw, Osage and Miami reservations of the South and West. At the annual examinations it was not uncommon for the people of Cornwall to listen to a pentecostal variety of speeches in eight or ten different tongues.

Hampton and Carlisle were anticipated in the introduction of an industrial element. Indeed, with support drawn largely from the farming communities of Connecticut, the situation would have been absurd if the boys had not been required to work their little farm and attend to most of their own daily wants. The pernicious practice which has obtained in some modern missions, of hiring servants to perform the menial work of charity students, finds no

QUESTIONS AND PHASES

warrant in the example at Cornwall. In the vacations the boys were generally employed on farms or in learning some mechanical art.

In February, 1818, Henry Obookiah sickened of typhoid fever. The pastor, Rev. Mr. Stone, whose house is still standing at Cornwall, took him to his own home, where every attention was given him, but his disease proved fatal. He had shown a rare degree of Christian character; and as he was now twenty-six years of age, he had fondly hoped to be one of the first party of missionaries to his native land. In his island home he had looked forward to religious work, but of a very different kind. After witnessing the murder of his father and mother and infant brother, he had found asylum with an uncle who was a priest and who put him in training for the same vocation. From this distasteful prospect he had turned away with strong aversion, and finding occupation on a merchant vessel, had come to America, little knowing what Providence had in store for him. But he was not to preach in Hawaii. He had already fulfilled his mission. His death and the deep spiritual influence which he had exerted had perhaps a greater effect upon the school and upon the church than any living service which he could have rendered. A memoir was written which aroused a widespread interest and in one known case led to a change in a legacy in the interest of the school.

Step after step followed fast in preparation for the Sandwich Island Mission, in which others must

OF MODERN MISSIONS

be found to take Obookiah's place. About a year after his death, a young school teacher in the neighboring town of Goshen visited Cornwall and became deeply interested. In the summer following (1819) an ordination service was held at Goshen, at which this young man, Hiram Bingham, and his associate, Thurston, were set apart as the first missionaries to Hawaii. The students went over the hills *en masse* to attend the service, and the influence on them may be estimated by the fact that four young Hawaiians and four or five young Americans who had been in the school accompanied the missionaries when they sailed from Boston in the ship *Thaddeus* a month or two later. At the little meeting held on Long Wharf, one of the young islanders, Hopoo, gave a farewell address in English and in Hawaiian.

It would be interesting to trace the history of some of the more prominent students as well as that of the school enterprise itself, but limits of space forbid. It is sufficient to say that after an experiment of ten years, the American Board was fully prepared to abandon the general policy upon which the school was based. It had begun to be seen that youth taken out of their proper environments and trained for several years in our American customs and ways of living were likely to disappoint reasonable expectations; that they were qualified but also disqualified, for laboring among their own people and living in full touch and sympathy with them; that the same amount of funds invested in educational work on

QUESTIONS AND PHASES

the different fields would promise far greater results, and that in the development of Christian institutions in heathen lands, the school and the college as well as the Church must have a large and permanent place.

Another difficulty, though one of minor importance, had developed during the brief experiment at Cornwall. A young half-breed Cherokee Indian who bore the honored name of Elias Boudinot, a youth of fine abilities and pleasing address, won the affections of a young lady belonging to a prominent family in Cornwall, and in the midst of great popular excitement and strong opposition, accompanied by much bitter newspaper comment and correspondence, the two were married. In other cases also it was alleged that dangerous attachments sprang up. As a result in Cornwall and the neighboring communities a strong prejudice was awakened against the school, and this, too, was a difficulty which has had many subsequent counterparts.

At a meeting of the Board at Northampton in 1825, a large part of the session was occupied with discussion upon the Cornwall school, Secretary Jeremiah Evarts leading the opposition to its continuance, and Rev. Lyman Beecher pleading earnestly and persistently in its behalf. After a series of references to committeees, whose careful investigations extended over a year, the conclusion was reached that it should be given up.

No missionary board or society has ever found reason to dissent from the wisdom of that decision.

OF MODERN MISSIONS

Nevertheless there has continued to be a certain fascination about the idea of training heathen or other non-Christian youth here for a supposed service in their own land. People are interested in what they see and hear, and the best work of the best institutions in far-off Turkey or Persia or India can scarcely elicit the same interest that attaches to the personal plans and appeals of a visible Persian or Armenian, however unknown and however uncertain his future career. In Obookiah's day there were no missionary schools and colleges in Hawaii or any other heathen land. Then his advent and that of others wrought great good. Now Hawaii is the place to educate Hawaiians. What Providence really sent him for was to educate the American churches.

THE ACQUISITION OF THE SPANISH COLONIES FROM A MISSIONARY STANDPOINT

THE great body of the American people, save the soldiers who have fought so bravely, and the sorrowing kindred, whom mourn the untimely death of sons or husbands, have scarcely felt the shock of "The Hundred Days' War" with Spain. Our shores have not been invaded by hostile armies; there has been no perceptible interference with the general prosperity of the country; and yet seldom have issues so momentous been decided.

When the conflict first seemed impending, Christian men generally deprecated it, the better class of citizens despised the reckless and mendacious incendiарism of the "yellow journals," and in every pulpit and every prayer circle, supplications were offered that peace with justice and honor might be maintained. President McKinley did all in his power to avert the calamities of war. Any European government would have followed the cold-blooded murder of the two hundred and fifty-six officers and men of the "Maine" with swift vengeance. But our Cabinet and our citizens generally, manifested

OF MODERN MISSIONS

a patient and dignified reserve, till the facts could if possible be ascertained. Even the effrontery of the false report of the Spanish investigation was waived as a matter of secondary consideration, while the one question of putting an end to a tyranny of four centuries, and emancipating a crushed and struggling people came to the front. Had Spain heeded the demand for the release of Cuba there would have been no conflict. The destruction of the "Maine" would have remained unavenged, and Spain would have lost no further territory in either hemisphere. Just there was the pivotal question of the war. All attempts to show that it was undertaken as a political measure, or in the interest of business speculation, or for territorial expansion, or to gratify the ambition of military aspirants, or to increase the prestige of our navy, are as futile as they are sinister. When the die was cast by Spain's refusal, our people rallied with rare unanimity, though with the understanding that they had nothing to gain, that they would all be more heavily taxed, that thousands must endure the hardships of war, and many must sacrifice their lives.

Mohammedan nations are lured to battle by the prospect of booty and female slaves, if their lives are spared, or the delights of a sensual paradise if they die. The Spanish conquerors who four centuries ago over-ran Cuba and nearly all the Western hemisphere, were inspired by a hope of boundless gold and silver. The rank and file of continental

QUESTIONS AND PHASES

European armies enter upon wars of invasion only as a part of enforced military service. But it may be doubted whether any government ever entered upon a foreign war with so little prospect of self-aggrandisement as was presented by this war with Spain. The key-note of the President's message to Congress and of his declaration of war was that of philanthropy. Both were of the nature of an appeal for humanity, and such was the appeal that was so generously responded to. Thoughtful people soon came to feel that over and above, or rather perhaps underlying the action of President and Congress, there were great providential designs far transcending the forecast of the Government and the public press. From the start everything assumed grander proportions than had been expected. The Government had no plan for Porto Rico. Manila and the Ladrones had scarcely been thought of by the people at large, and it may be doubted whether the cabinet had any thought of national aggrandisement.

The object which it seemed indispensable to accomplish in the far East was the destruction of Spain's Pacific fleet, which if spared might work destruction not only to our mercantile marine, but to our defenceless Pacific coast. The complete annihilation of the Spanish fleet and that by a single conflict of a few hours in Manila harbor, was scarcely to be expected. The event transcended all planning and all expectation, not only in its completeness but in the consequences which it entailed. Admiral

OF MODERN MISSIONS

Dewey's decisive victory on May 1st not merely destroyed the hostile fleet, but left the Philippine Archipelago a helpless dependency on our hands. In the destruction of her fleet as a military necessity, we had rendered it impossible for Spain to govern the islands, and according to the laws of law, no other power had any right to interfere. It was evident that the withdrawal of our forces would leave the Philippines in a worse condition than before, exposed to intestine strife, only to be followed by the reckless scramble and perhaps bloody conflict of the European powers.

A still further question had been precipitated by our carrying the war into the Pacific. Hawaii, which we had been compelled to use as a sort of half-way station in the transportation of troops, was placed in the sharp dilemma of either shutting her ports against our war vessels or exposing herself as an outlaw against the international principle of neutrality. The responsibility of this awkward situation was wholly ours. We had placed ourselves in check, so to speak, and the only way of escape was by annexation. The same Providence which had been working and planning for Hawaii through three-quarters of a century now again interposed, and settled the annexation question in a way least expected.

But the most striking element in this three months' history is the way in which Providence seems to have held us to the logical conclusions of our own pro-

QUESTIONS AND PHASES

fessed aim and intent. We had proclaimed to the world that we were moved by broad considerations of humanity. Cuba was merely a specialization of the principle, and it was the great *principle*, and not the mere geographical situation of an island, that was supreme. We had only thought of Cuba, but it now looks very much as if God had thought of something more. Our enemy was guilty of other oppressions in the Eastern hemisphere as well as in the Western, and, as divine ordering would have it, we had made our conquest in the East before Cuba was even touched, and by common consent there was greater need than in the Antilles. What was it then that we had been fighting for? Was it really for the uplifting of humanity wherever oppressed, or was it for some narrower and more selfish consideration growing out of mere vicinage and the embarrassment of having a disagreeable neighbor? Judging from the standpoint of foreign missions we must refuse to consider the question of near or far, and we must repudiate the argument of those, some of them the very best of men, who claim that because our Government had only mentioned Cuba, that, therefore, it was pledged to carry its conquest no further.

Some of the arguments which have been used of late in dealing with the questions of our relations to our Spanish conquest would lie equally against the whole work of foreign missions. The claim that we set out to free the Cubans who are near our shores, and with whom we have to do commercially,

OF MODERN MISSIONS

and that we have no right to interfere with the out-lying barbarous races in the Eastern seas, is only a varied application of the trite dictum, "we have the heathen at our door and our only duty is to them." Another argument often presented of late is that these ignorant tropical people, whether in the East or in the West are not worth the outlay. Touching contrasts have been drawn between the value of "one American soldier sacrificed in battle, and hundreds of shiftless Cubans." This kind of reasoning is also familiar to those who are engaged in missions. Eloquent ridicule has been poured upon the "attempt to convert men who have no souls." Missionary effort in behalf of the "bestial Hottentot," or the "missing link," "the buck Indian," "the heathen Chi-née" has been subjected to jeers and bitter contempt. But can we forget that the heathen are loved, not for what they are, but for what grace can make of them? Can we forget that God's love even for His church is based not so much upon a present estimate, as upon that of a glorious perspective in which a thousand years are but as one day? The thousands of missionaries who from the time of Paul and of Titus in the Island of Crete, down to those who have recently consecrated their lives to the dwarfs of West Africa, rise up as witnesses and put to shame the argument that the United States have been squandering their resources for the benefit of worthless peo-ple. If we are right in believing that this has been a providential war, that the hand of God has been

QUESTIONS AND PHASES

in the marvelous victories which have been gained with such celerity and with comparatively so little expenditure, we may conclude that it was in effect a missionary war. If missions are simply a current work of God's providence for the redemption of the world, then we have fought not merely for the Cubans of to-day or the Filipinos of to-day, but for the coming generations in these tropical island groups. We have lifted the arm of justice not merely against the recent atrocities of Gen. Weyler, but against the tyranny of four centuries. The real question has been whether Cuba shall remain for four centuries more as in the past, or shall take her place among the enlightened and prosperous nations of the earth, and whether the papal hierarchy under the flag of an effete nation shall long continue to oppress the Philippines as in the past, or whether the standard of liberty, good government and Christian regeneration shall be raised.

There was still another significant providential force which seemed to urge upon the United States the crusade which it has undertaken with so great success. Three or four years ago the Christian world witnessed atrocities among the Armenians which were a disgrace to the century in which we live, while Christian nations looked upon the slaughter with folded arms. In this country there was a universal outburst of indignation, and from the pulpit and the press condemnation was poured upon the cold and heartless policy of the great Powers across the ocean

OF MODERN MISSIONS

which held each other in a deadlock of inaction. The outrage seemed aggravated still further when these same Powers virtually abetted the Turk in his war upon the helpless Greeks. Comparing these things with the more practical sympathy which at earlier periods had been shown for the oppressed of Turkey and the slaughtered Greeks of Scio and Missilonghi, it seemed as if the shadow on the dial was turning back, and the Christian world was returning to the spirit of the dark ages. Humanity had apparently become subordinate to political interests, and common ethics had disappeared from the policy of governments. France had years ago been guilty of unspeakable outrages upon the weaker government of Madagascar, and later upon that of Siam. Russia with the menace of brute force had driven Japan from Port Arthur and occupied the position herself, and the "mailed fist" of Germany had with indecent haste wrested half a province from China upon the smallest possible pretext. "Might makes right" had become practically the motto of Christendom. But in answer to the universal condemnation expressed in America by pulpit and press, came back the retort, "How about Cuba, ninety miles only from your own boasted land of freedom? We are hampered by international complications which you cannot appreciate, while your course is clear, and you have no excuse for your unsympathizing and inhuman neglect."

We were shut up to the plain logic of all that we had said. We stood self-convicted before all man-

QUESTIONS AND PHASES

kind. For the emancipation of humanity we were like Israel driven into the sea by forces which we could not control. We can understand it now. This nation was placed in the vanguard of a new and holier crusade of the Twentieth Century. As Victor Hugo would have expressed it, the eternal fitness of things had issued its decree against the old selfish policies, and had inaugurated this new principle of national morality, namely—that no more can a Christian nation than a Christian man, live unto itself or die unto itself.

I am not advocating any particular theory for the government of Porto Rico or the Philippines. It seems probable that for the latter at least a protectorate may be the only ultimate basis of control; but we are dealing with a situation. The Philippines are actually under the flag of the United States, and on the American people rests the responsibility of either maintaining order and justice and protection, or of surrendering them to worse chances than those from which they have been delivered. Especially does it become the Christian people of this country to ask what are the duties which the interests of Christ's advancing kingdom now lay upon us. Mr. Bryce, whose published works have shown so wide and so accurate a knowledge of our institutions, has said that very evidently the great American Republic is destined now to take a larger place and exert a wider influence in the affairs of mankind, and is no longer to be shut up within her own boundaries and to her

OF MODERN MISSIONS

own selfish interests. It is significant that this belief, very grateful to all Englishmen and very distasteful to all lovers of continental absolutism, has been general among thinking men.

There are some special grounds of belief that the missionary influence of the American churches will be greatly increased by the remarkable changes which have been wrought in our national prestige. It cannot be denied that politically and diplomatically the American government has exerted but a slight influence in many of the great and difficult questions which have stirred the Eastern Hemisphere. In repeated instances the efforts of an American minister at the Sublime Porte have been snubbed or ignored when the sharp demands of a first class European power would have been granted. In various provinces of China an American Consul has often been baffled by official indifference or harassing delays, when a French or Russian or British Consul would have gained his point promptly. The United States have scarcely been recognized as a naval power.

We would not advocate the use of gun-boats in the propagation of missionary enterprise, but the prestige of naval power is certainly of value. It is the only diplomatic argument that a power like the Turkish Empire can comprehend. It may often be a means of maintaining peace. It should be understood that the United States Government is able to defend all its citizens, missionaries or otherwise, as citizens, and that on its own impulse. Already the late vic-

QUESTIONS AND PHASES

tories of the United States over Spain have had their influence. A correspondent writing from the Levant said in a recent letter: "How this late war has raised America among the nations! Even the Turks and Syrian Moslems thank Allah for giving us the victory over their foes of Andalusia. I do not believe in booming missions with gun-boats, but since the United States have already demanded indemnity from the Sultan for the loss of property, they cannot back down. A simple intimation that Admiral Sampson's fleet was coaling up for Smyrna would cause that indemnity to be paid in twenty-four hours and the fleet could stay at home."

There is another thing which is worth considering from a missionary point of view, and that is the limitation which may be put upon the access of American missionaries to the depressed races of the world. There can be no doubt that all or nearly all of the outlying realms of heathendom will soon be brought under the various flags of the civilized nations. Looking far ahead what will be the probable effect of all this upon American Missions? Could we be assured that the Philippines and Hainan, Korea and Cambodia, the Shan States and the dismembered Chinese Empire, would all be held under British protectorates, we should have no concern about open doors for our missionary labors. But if Russia or France should possess the Philippines they would be about as inaccessible as they have been under Spain. The well-

OF MODERN MISSIONS

known policy of Russia in excluding missionary operations from her own territory will undoubtedly prevail in all her dependencies. The Presbyterian Board has virtually been driven from the Ogowe because it is claimed as French territory. In the German possessions of West Africa there is also more or less of restriction.

With respect to the Philippines the momentous question now being decided is—shall that great archipelago ever be opened to British or American Missions? Shall the elevating influence of Anglo-Saxon civilization with its free institutions and its intellectual and moral stimulus ever be admitted? It is the opinion of all intelligent judges of the situation that any attempt to place the islands under the British flag would precipitate a European war. On the other hand were the United States soon to abandon the islands, savage intestine conflicts would follow, the very thought of which almost causes a shudder. Mexico as an independent republic passed through fifty years of chaotic struggles, of revolutions and dictatorships, *pronunciamientos*, brigandage and intrigue, before stable government and general prosperity were secured; and in the Philippines the chances would be still worse; there is a profounder ignorance and far less of national cohesion. In the end and not very far hence there would be European interventions, and then too there would probably be a European war.

A congress of the powers and the establishment

QUESTIONS AND PHASES

of another "Congo Free State" have been suggested. But the experiment now being tried in the heart of Africa, certainly precarious enough, and only kept alive by the special guardianship and financial sacrifices of a government of which nobody is jealous, affords little warrant for the success of such a state in a group of some hundreds of scattered islands, guarded by half a dozen European navies moved only by one common element of mutual distrust. The major verdict of thoughtful men seems to be that God in his providence has laid a burden of moral responsibility upon the United States which should be met in the interest—whether including their own interests or not—in the interest of humanity.

But has a nation, as well as an individual, any such thing as moral obligation? Precisely that is the question now at issue, and it should be settled. The old prophets of Israel plainly taught that it has: modern diplomacy has practically maintained that it has not.

It is also for the best interest of this nation. Our national selfishness would turn to mold and mildew if we were shut up to ourselves. The mighty energies that are fast accumulating on this continent must find an outlet along some line of ennobling activity or they will work destruction to our institutions. As a broad and universal truth, the nations which have undertaken to maintain their isolation have not prospered. Japan which threw open her

OF MODERN MISSIONS

doors forty years ago has made greater advances since that time than in any five centuries of previous history. Korea, notwithstanding the vigor of the Korean race and the splendid resources of the country, is weak and helpless, largely as a result of her isolation. China, which has longest contended for her own self-sufficiency and conservatism is on the eve of dissolution. On the other hand the nations which have borne the largest part in the commerce and intercourse of the world, have in proportion to their territory and population been the most prosperous. This was true of Phenicia, holding at first only a narrow strip of territory, on the Syrian coast. It was true of the Venetians who possessed no country but the sandy lagoons on which they had taken refuge. It was true of Holland and of Portugal, and last of all of Great Britain. Had the inhabitants of the British Isles shut themselves up within their own boundaries, and been simply a nation of farmers or pale-faced weavers of fabrics, or tradesmen with foreign lands, they would have been a very different race. The India civil service, the military service by land and sea, the call for brawn and muscle and brain, for hardship and self-sacrifice, in many lands and climes, has done more for British manhood than would ever have been possible had Great Britain been figuratively surrounded by a Chinese wall.

Provided always that this nation is guided by sentiments of reverence toward God and his eternal truth, I see no reason to fear for the future. If no

QUESTIONS AND PHASES

sentiment of philanthropy were allowed to interfere with a narrow and selfish policy, if political partisanship were to be stronger than patriotism, if sectional interests or class prejudices were to prevail over all other considerations, then there were grave danger ahead whether our territories are great or small. For the last five years there has been great apprehension in regard to the perpetuity of our democratic institutions. The national issues of 1896 seemed alarming. It was not expansion that was feared: it was congestion. It was the internal strife of clashing interests —labor against capital, silver against gold, the West against the East, the South against the North. It was the corruption of municipal governments, the over-reaching rapacity of trusts, the omnipotence of the liquor interest, the venality of legislation and the general manipulation of politics. The question asked by foreign observers and by not a few of our own citizens was "can democratic self-government long survive under such conditions?" In contrast with all this the late war with Spain instead of increasing the general sense of danger, seems to many to have brought a new measure of hope. It has revealed the hand of a divine Providence in our national affairs and thus inspired our trust; it has given new encouragement to the West and overcome its jealousy of the East: it has allayed the animosities of classes and arrayed men of every rank and calling in the common defence of our flag; it has stirred nobler sentiments than those of self-aggrandisement or

OF MODERN MISSIONS

class aggrandisement: it has given to compatriots from every section an increased mutual confidence and respect and new hope for the republic. Mr. Benjamin Kidd has said that altruism is the coming watchword of this age and he is partly right. From the still higher standpoint of Christianity the Son of Man came not to be ministered unto but to minister: and this is the highest duty of the individual man—the highest duty of a nation.

AN ANGLO-SAXON ALLIANCE IN FOREIGN MISSIONS

THE friendly tone of the British press, religious and secular, has been very marked since the year 1898. While the importance of an American political alliance, formal or informal, to British interests, has doubtless been more or less in the minds of the statesmen and publicists who have made friendly advances toward us since the splendid naval victories at Manila and at Santiago de Cuba, yet none can question the existence of a far deeper and more sacred bond of friendship and sympathy. The unity based on blood relationship, common origin, identity of language, a joint and blended literature, similar social customs, a like Protestant faith, and above all, a oneness of high and earnest missionary character and purpose—such unity, so diversified and combined, is stronger as a moral bond than all commercial interests. It is too strong to be overcome by geographical boundaries or possible jealousies. It is in no spirit of mere sentiment, much less of exultation, that we cherish the belief that the Protestant Anglo-Saxon nations have a peculiar mission in the interest of humanity, education, and the inculcation

OF MODERN MISSIONS

of religious truth in the world. The experience of American missions in many lands has shown that this is not a mere empty sentiment. It has been found that wherever the flag of Great Britain waves, on any continent or island of the sea, there American missionaries can labor with less of hindrance, and more of positive help and co-operation, than under any other flag of foreign nations.

Christian civilians in India, at least since the sordid régime of the old East India Company was broken, have not failed to lend their influence and their hearty sympathy, to every effort of our American missionaries. The Anglo-Indian Government has cheerfully granted subsidies in aid of our educational work, and men of means have given largely for the support of our medical missions and our various eleemosynary institutions. Great and good men have also contributed for the directly spiritual work of our missions.

And not only in India, but in other lands where our consular service was weak, or where no American diplomatic representative was present, the high officers of the British Government have generously extended their protection and lent their aid to our missionaries and their work; this has been the case notably in the Turkish Empire. A half century ago American missions derived great advantages from the diplomatic intervention of Sir Stratford de Redcliffe. Long ago also there was established in England a Turkish Missions Aid Society, which contrib-

QUESTIONS AND PHASES

uted its funds through the instrumentalities of the American Board. In relation to the liquor traffic, which has devastated our mission stations in West Africa and in the Pacific islands—a traffic supported to a large extent by American citizens—Great Britain has at times been more ready to join in the suppression of the evil than our own government. Such manifestations of sympathy and aid have been tendered in no other land held by European powers. The obstacles and restrictions placed by the French government upon our missions on the Ogowe in West Africa have been such as to compel our withdrawal from that region, except to aid by a stipend the French Protestant mission which has taken our place. In the German protectorate at Batanga there is more freedom, and yet there is more or less of restriction.

As for Russia, the venerable Dr. Cyrus Hamlin has often declared that greater liberty was afforded the American missionaries under the Turkish than could be gained under the Russian flag. The Russian civil government and the headship of the Russo-Greek church are in effect one and inseparable. Religion is employed as assiduously in advancing the sceptre of the Czar as is the army or the navy. Not only is the church influence established as soon as any new territory is secured, but it is made the *avant courier* of political aggression. When far-reaching designs are formed for any conquest by war or diplomacy, Greek church propagandism prepares the

OF MODERN MISSIONS

way. Many years ago, when there was more hope of absorbing Japan than there is now, the Greek Bishop Nicholai, with his priests, appeared among the very first missionaries. Many months ago a representative of the Czar's government in Korea was suspected of laying plans for supplanting the American missionaries by a force of priests from Russia. And, last of all, in Persia, where also Russia is preparing for the future, she is diligently seeking the total absorption of the Nestorian church. Now in the scramble of these Continental powers for the uncivilized countries of the heathen world, and in the jealousy which they feel toward British influence and the increasing prevalence of the English language, Americans naturally come in for a share of distrust. Their kinship and their common tongue are against them in any land not under the British flag.

It is worthy of special note that the only free access which American missionaries have gained to Mohammedans has been found in lands ruled by the British Government. Everywhere else the remorseless death sentence of Islam against all apostasy from the false prophet has confronted them with its insuperable barrier. In the Turkish Empire and in Persia, freedom of Christian propagandism has been allowed only among the ancient Christian sects; Mohammedans have professed belief, if at all, at the peril of their lives. But in India and to some extent in the British protectorates of Egypt and Uganda, Moslems, in accepting the Christian faith, are safe

QUESTIONS AND PHASES

from governmental interference. With the increase of England's power on the Nile, and throughout eastern Soudan, also in Uganda and eastward to the coast at Mombasa, the long-continued and intolerant supremacy of Islam must be broken. Religious liberty must attend civil liberty and enlightenment.

In the French territory of northern and north-western Africa, in the German possessions eastward of the great African lakes, and in Java and other islands where Mohammedan populations are found, the arrogance of Islam is doubtless held in check; but none of these are open fields for English-speaking missionaries. There, as in Arabia, the evangelization of Mohammedans must be greatly restricted. It will be tolerated only while the work is insignificantly small and uninfluential. Looking forward then over the next quarter of a century the outlook for either English or American missions to Mohammedans seems confined to the colonies and the Protectorates of Great Britain and the United States. These various mission fields bid fair to present the most hopeful opportunities of all lands for the evangelization of Mohammedans, and all these seem to be specially indicated by Divine Providence for British and American missions. This natural alliance should be strengthened by the closest sympathy and the most hearty co-operation.

And there are not wanting indications that French influence in Africa will probably be thrown to the side of Mohammedans as against the English.

OF MODERN MISSIONS

The very latest communications through the press warrant the suspicion that the French intrigue in the Soudan, and its possible alliance with the fanaticism of the Kalifa and his adherents, have caused Lord General Kitchener to assume a surprisingly conservative attitude with regard to the prospectus of the Gordon Memorial College, which he has proposed to found at Khartoum, and to adopt the policy, mistaken perhaps, of discouraging Christian missionary effort, both Protestant and Catholic, for a time at least. If such a policy is contemplated the public sentiment of the British nation may be heard from; perhaps also some adverse deliverances of the Papal hierarchy. Some caution may be necessary as a war measure till Soudan be fully subdued, but whatever action may be taken as a temporary expedient, while the British authority in Soudan is being more fully established, it can hardly be possible that the British Colonial policy will reinstate the old errors of the British East India Company, or attempt anew that system of catering to heathen and Moslem fanaticism, which in India gained nothing, and came near to losing everything in the Sepoy rebellion of 1857. Undoubtedly Russia will be ready to take sides with the Mohammedans of Afghanistan and the border territories of India. There also political necessities may have some influence on British policy, but we believe that in the main and as a rule, absolute freedom of religious opinion and worship will be the watchword in all possessions held under

QUESTIONS AND PHASES

Anglo-Saxon flags. Plainly, therefore, in their close missionary co-operation, it is not to be inferred that England and America are to establish anywhere a monopoly of English-speaking Protestant missions. Such is not in accordance with the genius of their respective governments or of their free institutions. It is more in keeping with the instincts of the Latin or the Slavic races, and with those types of Christianity which for so many ages have maintained a close and tyrannical union between church and state. Anglo-Saxon Protestantism is everywhere tolerant. Roman Catholic or Greek Church missions are allowed free scope throughout the Anglo-Saxon world. A Mohammedan mosque freely advances its propaganda in the city of London, while in America, Mormonism, with an excess of freedom, is allowed to threaten the very foundations of our social and political order. There will be no restraint upon Japanese Buddhism in Hawaii, and whatever the Chinese in California may suffer from the persecutions of the labor unions or from legislative restrictions upon immigration, there will be no interference with the "joss" houses, or with the issue of paper money as offerings to heathen deities. Liberty, in the largest sense and to the greatest degree compatible with good government, is the pride and hope of English-speaking nations. Where this is regulated and inspired by the principles of a pure Gospel it touches the high-water mark of civilization.

But without the influence of Christianity, west-

OF MODERN MISSIONS

ern civilization—even that of the Anglo-Saxon—cannot inspire and elevate the depressed races of men; it is often attended with positive disadvantage; mere unscrupulous commerce is generally a curse. The vices of civilization are sometimes the most deadly in their influence upon simple and childlike savages. It has been said of the Anglo-Saxon that “with Christianity he is the best of men; without it, he is the worst.” Surely, in aggressive Christian work in the world he stands at the head. I do not forget the pioneer Danish missions, or the matchless self-denying zeal of the Moravian church. One cannot fail to recognize the earnest though limited work of the French Protestants in South Africa, or of the German and Scandinavian missionaries in various lands, but the great volume of the Protestant missionary movement at the close of the century flows through British and American channels. The missionary task of present-day Protestantism lies mainly with these affiliated nations of a common race. Whoever has attended any of the Ecumenical Missionary Conferences of the last thirty years, and has studied the summaries and statistics there presented, has become sufficiently aware of this fact. The more thorough and complete the American and British missionary co-operation, therefore, the brighter the hope of the world’s evangelization.

As an outcome of this peculiar situation it seems likely that American and British missionary enterprises will be drawn more and more closely together

QUESTIONS AND PHASES

Africa is covered now almost entirely by European protectorates with more or less of that international jealousy to which reference has been made. China, Manchuria, Hainan, and perhaps Korea, seem destined to suffer a similar distribution. Should such be the case, the American foreign missionary work of the Twentieth Century must be carried on mainly either under our own or under the British flag; and this relationship will be reciprocal. The Anglican Church Missionary Society has already so prosperous a work in Hawaii, now an American territory, that the American Protestant Episcopal Church seems inclined to leave the field in its hands, while Mr. Duncan, formerly of Metlakatla, British Columbia, professes to find even greater freedom under the United States flag in Alaska than under that of his fellow-countrymen.

In the American protectorate of the Philippines, British missionary societies will be welcomed, and will be accorded equal rights and privileges. Whatever may be true of commercial regulations, there will certainly be an "open door" to all, in the one great common missionary work. And the same co-operation will be welcomed by our Anglo-Saxon kinsmen of the British colonies in South Africa, and Australia.

At a certain anniversary of the American Board, held several years ago, an English visitor created great enthusiasm by a friendly challenge. He said, in effect; "We cherish the warmest interest in your

OF MODERN MISSIONS

widespread missionary work, and we welcome your fellowship and co-operation. Send forth your ambassadors to the waste places of the heathen world, and we will match you man for man and share with you in the blessed harvest." It was a challenge worthy of the nation from which it came, and of the nation to which it came. It is worthy to be ratified anew.

While the Ecumenical Missionary Conference in London in 1888 extended its cordial invitations to all Protestant missionary bodies of the world, the most conspicuous fact was that so large a part of the great ingathering represented English-speaking nations.

Beloved brethren of the Protestant churches of France, Italy, Germany, Switzerland, Denmark, and Scandinavia were warmly welcomed; but so great was the preponderance of the Anglo-Saxon element that the discussions were almost wholly in the English tongue. Not only Great Britain and the United States, but Canada, India, Ceylon, Australia, South Africa, and New Zealand were represented by delegates of the one Anglo-Saxon race. About the same time with this interdenominational missionary conference a Pan-Anglican conference of Bishops and a council of the Alliance of Presbyterian and Reformed churches throughout the world were also held in London. Both of these great gatherings bore special testimony to the prepondering volume and aggressive force of the Anglo-Saxon element in the advancement of Protestant Christianity in the world.

QUESTIONS AND PHASES

The American delegates to these great gatherings in London felt it to be a privilege to mingle with their English cousins in Christian counsel and Christian work, to enjoy their abundant hospitality, and feel the atmosphere of their Christian homes, to study their manifold religious and eleemosynary institutions, and the home life and church life which have been bequeathed to us. It was like a Thanksgiving visit to the ancestral roof—a family gathering of children and grandchildren from all the British colonies. It was inspiring to visit the Great Abbey and be reminded that England's heroic history was also our history; her literature our literature; her Bible our Bible; her struggles for civil and religious liberty our struggles; and the rich heritage thus gained our heritage as well as hers.

But it was impossible to forget that it was on the religious side of our kinship that this close fellowship was realized, for it was very apparent that the great mass of society little heeded our gatherings. While but scanty space was given to the conferences of churches and missions, many columns were occupied with the Ascot races and the idle gossip of aristocratic society.

But it is only the *missionary* alliance of Anglo-Saxon Christians that we are considering. The whole problem is not yet grappled with, and the difficulties are not yet all met. In all the English-speaking lands above named, home missions have yet a great work, which must progress side by side with the joint ef-

OF MODERN MISSIONS

forts put forth in the ends of the earth. Another great rally of missionary forces is announced for the year 1900, and this will be held in New York. There will be a reciprocation of hospitality, a new discussion of plans and methods and results, and we trust, a closer co-operation for the conquest of the world for Christ.

Considering the missionary enterprise in all its branches and departments—evangelistic, educational, medical, industrial and eleemosynary—its influence in breaking down oppression, banishing superstition, introducing improved sanitation, alleviating the condition of womanhood, childhood, and old age, in overcoming caste and raising up the oppressed and degraded;—considering all this as *a great modern world movement*, we may safely assume that the forces of our Anglo-Saxon civilization are accomplishing a large part in the sum total of its beneficent results. And it is only in this broad and inclusive survey that any true conception of modern missions can be gained. The man who can comprehend it in its fulness, can no longer indulge in the delusion that it is small, trivial, unimportant. In the one department of medical missions, the British and the American, or the English-speaking nations, are supplying six hundred and sixty, out of the six hundred and eighty Protestant medical missionaries who are scattered over the world. In the great work of education too their place is scarcely less prominent, whether it be in the lower grades of in-

QUESTIONS AND PHASES

struction, or in the higher seminaries and colleges. In translating printing and disseminating the Scriptures and other religious books and tracts, school books and treatises upon science, American and British missions also hold the leading place. The great dictionaries in China, Japan, Korea as well as in India and Burmah, are mainly their work also. In the work of famine relief, in the extension of railroad and telegraph lines, in the encouragement of agriculture and the industrial arts, and in the general uplifting of the nations with which they have to deal, they have taken the lead. All this is said, not by way of boasting or exultation, but only to stimulate the purpose and the zeal of those who speak and teach the English language, that they may aspire to a broader and grander work for the Redeemer's Kingdom.

THE END

